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THOMAS HARRILD PRINTER, SILVER STREET,
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PREFACE.

THE present volume was undertaken in the hope of supplying to Scripture readers a popular account of the chief of those flowers and plants which are named in the Word of God. Having adopted the mode of pictorial illustration, which was so much approved in "FAVOURITE FIELD FLOWERS," we were necessarily compelled to select subjects which were capable of being thus depicted with the greatest effect. This has excluded from our pages some of the larger trees, but as these are generally well known, their absence is not material. The Editor trusts that the matter here presented to the reader of Holy Writ, will give an interest to some passages which might heretofore have been looked at without regard to the object with which the names of plants and trees were introduced. Whatever tends to throw light upon the text of Scripture, or suggests correct ideas in connection therewith, must be acceptable to all who esteem

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the Bible as the greatest boon which God has given to His creatures, since it makes known to them the way of eternal life. May all the readers of this volume be of that happy number who shall have made it their daily study, and, by God's blessing upon its use, have found rest to their soul!

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JAMES ANDREWS.

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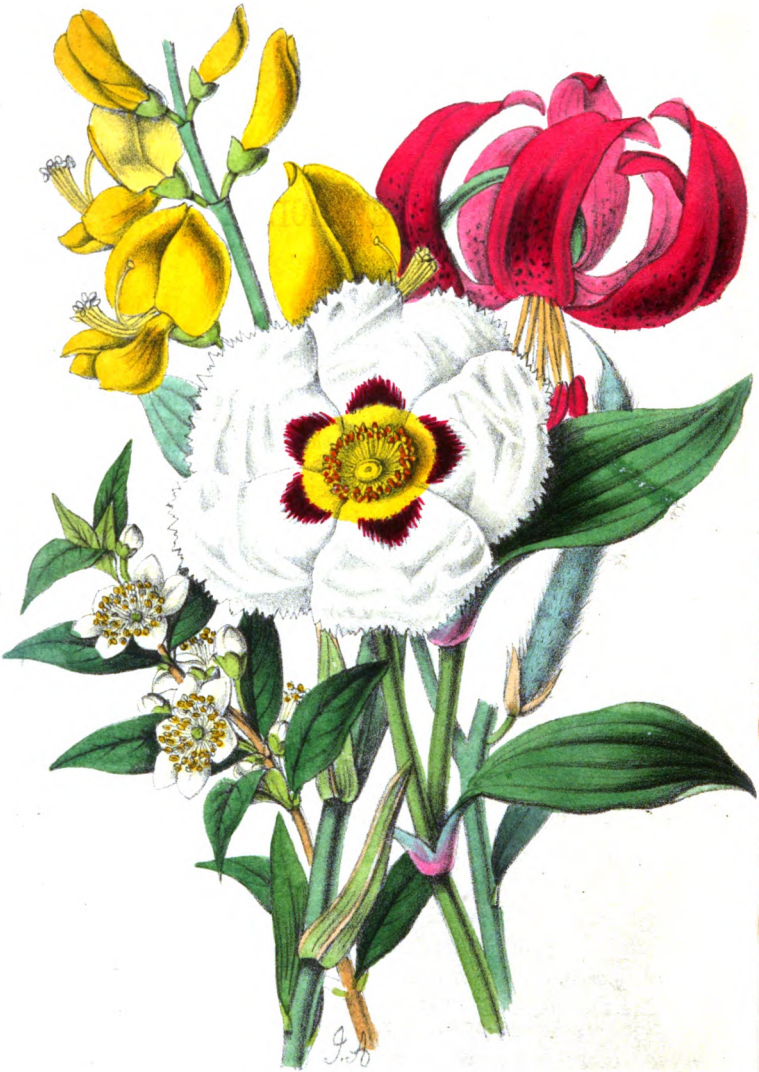

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FLOWERS FROM THE HOLY LAND.

SPANISH BROOM.

Rothem; *Heb.* Ratam; *Arab.* Spartium; *Lin.* Le genêt; *Fr.* Ginster; *Ger.* Bezembrem; *Dut.* Sparzio; *Ital.* Retama de Escobas; *Sp.* Giestera menor; *Port.* Gyel; *Dan.* Pingsblomma; *Swed.*

THIS evergreen shrub is now generally allowed to be the juniper-tree of the authorized translation of the sacred Scriptures. It consists of a large number of long, thin, rod-like stems, which have procured for it the name of Pfriemen Kraut, or Awl-plant, among the Germans. Its greatest height is about six feet. The twigs or rods are very pliant, and, at the same time, tough and strong, so that they are commonly used to support the vine, which has caused the Hebrew name, Rothem, (the root of which signifies *to tie up*), to be applied to the shrub. The lanceolate leaves are few, and soon fall off the branches. The flowers are described by some as being of a dirty white, and by others, as of a yellow hue, and are somewhat sweet to the palate. The seeds, which are like lentils, are contained in brownish pods; their flavour has a near resemblance to that of the common pea.

The first place in which we find this plant mentioned

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in the Scriptures is in the history of Elijah. The prophet had just before vindicated the honour of his God, in the presence of Ahab and assembled Israel. Fire had descended from heaven and consumed his sacrifice, while that of the priests of Baal remained untouched. Ahab could not resist this testimony to the prophet's mission. He consents to the slaughter of the false priests of Baal. Elijah, self-elated, perhaps, by this change in Ahab, and counting upon the same change being effected in the mind of Jezebel, runs before the king to the entrance of Jezreel. Here he is disappointed. No sooner is Jezebel in possession of the intelligence that the prophets of Baal are slain with the sword, than she threatens to take the life of Elijah. The prophet's fear of Jezebel prevails over his confidence in God. He flies for his life to Beersheba, and there leaving his servant, wearied by the long and hasty flight, "he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree (*rothem*, a broom shrub); and he requested for himself that he might die, and said, 'It is enough; now, O LORD, take away my life, for I am not better than my fathers.' And as he lay and slept under a juniper-tree (rothem), behold, then an angel touched him, and said unto him, 'Arise and eat!'"

It would seem as though the small size of this shrub had led some to suppose that the juniper-tree, which attains the height of twenty feet, is here meant. There can, however, be no doubt that the broom would yield considerable shelter in the dry and parched wilderness. Its shade has been grateful in the sunny land of Italy; and though slight, it is yet welcome to the exhausted

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pedestrian. Virgil, in his Georgics, has spoken of its capability of affording a refreshing shade to shepherds and their flocks—

> Salices humilesque genestæ,
> Aut illæ pecori frondem aut pastoribus umbras
> Sufficiunt.

which has been thus freely rendered—

> "the lowly kind
> Are for the shepherd or the sheep designed.
> E'en humble broom and osiers have their use,
> And shade for sleep, and food for flocks produce."

We cannot but see, in the conduct of Elijah, the influence of human weakness. If it had not been recorded that he besought God that he might die, he would have appeared to have been prompted by a due caution, such as all the servants of God may exercise in times of danger. His impatience will not allow us to view his conduct thus, but constrains us to admit the following verses of an anonymous writer as strictly applicable.

> "Now startled by a feeble woman's frown,
> With timorous heart he trembling speeds away;
> As though there were no God his griefs to own,
> Behold him a desponding exile stray.
>
> Beneath a dry and shadeless plant he lies,
> And seeks repose upon the burning ground;
> Unquiet slumbers close his weary eyes,
> While nature sleeps in desolation round."

And yet, while murmuring and discontented, and anxious to retire from the scene of his prophetic labours, his Heavenly Master looks down upon and pities the weakness of His servant, and sends His angel to give him food, that he may be strengthened for the duties he has still to perform.

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We next find it in the history of Job, where he is contrasting his prosperity and adversity. In his prosperity Job had broken the jaws of the wicked, and plucked the spoil out of their teeth, by the uprightness of his judgments. In his adversity, he is derided by those whose fathers he would not have thought worthy to be with the dogs of his flocks. When Job was in authority, they were solitary, on account of want and famine; fleeing into the wilderness, because their wickedness was made manifest by the light of his justice. Then they "cut up mallows by the bushes, and juniper roots (rothem) for their meat." They were reduced to such indigence through their violation of the laws of God and man, that they led the lives of vagabonds, seeking sustenance from the wild produce of nature, being often reduced to satisfy their hunger with mallows and with broom roots. The latter being so bitter and distasteful, that only they who are driven out from among their fellow men, have recourse to such means of sustaining life.

Oedmann thinks, that instead of "juniper roots for their food," we should read, "they make use of broom roots to warm themselves." This appears to be founded on the account which Felix Fabri gives of his journey through the desert between Gaza and Mount Sinai, in which he says, that the caravan, with which he travelled, could find no other fuel than withered shrubs, which they uprooted and burnt. If this translation were adopted, it would destroy the force of the passage, regarded, as it seems intended to be, as an accurate description of the extremity of poverty and want.

We have the word again used in Psalm cxx. 4. The

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false tongue is there compared to "sharp arrows of the mighty, with coals of juniper (rothem)." Taylor renders verses 4, 5, as follows—

> What shall be done unto thee thou false tongue ?
> Thou vibratest, flashest, like a mighty weapon.
> Thou flashest like glowing coals of retem (rothem).

Two interpretations of this passage have been given. Coals of juniper are said to retain heat for twelve months. There is a tradition that two men cooked some food at a fire, which they made of juniper rods, in the wilderness; and having eaten their food left the fire. A year after, they returned to the same place, where the ashes still remained. Into these they plunged their feet, which were warmed by the heat still retained by them. This story, though improbable, shows that juniper wood is considered to have the property of retaining heat for a long time. "Coals of juniper" may, therefore, very appropriately represent the intenseness and duration of those punishments which God will inflict upon the slanderers of His faithful servants.

Again, broom is said to burn with a crackling noise, and a bright and lively flame. Thus it is truly characteristic of the false tongue, which, though "a little member, boasteth great things. Behold, how great a matter (wood) a little fire kindleth! And the tongue is a fire, a world of iniquity.....it setteth on fire the course of nature; and it is set on fire of hell." The tongues of slanderers are like a collection of broom rods. No sooner does the calumny issue from one tongue, than it flies from that to another, as quickly as the flame issuing from one broom-rod, passes on successively to the rest, till the whole mass is on fire.

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CISTUS.

Cistus; *Tournefort.* Rock-rose; *Eng.* Le ciste; *Fr.* Das cistenrös-chen; *Ger.* Veldroosje; *Dut.* Cistio; *Ital.* Jara; *Sp.* Cisto; *Port.* Cistusrose; *Dan.* Cistusros; *Swed.*

Lo, hither comes a band of men,
Who travel far in search of gain;
From wilds of Gilead, they bear,
Drugs odoriferous and clear,
To lands refined and civilized.
But mark you well;—not all so pure
The traffic, which bids them endure
The toil of crossing desert plains;
All merchandize adds to their gains,
E'en human slaves where such are prized.

Merchants may ever seek their own,
Nor wish, nor care, that God be known;
At home may spend their gold in sin,
Gold, which from other lands they win,
Nor e'er the Giver be adored;
And yet, though wicked men thus trade,
And all the laws of God evade;
They shall the while His purpose fill,—
His gracious plan promote, until
All men acknowledge Him their Lord.

We had just finished the above, and concluded our labours for the night, when we took up a small volume of sermons which we had received during the evening. We had not read many pages, when we came to a passage wherein the same sentiments are expressed. We quote them here, for they are the opinions of one whom all who know regard with reverential affection; one whom all who have come within the sphere of his influence, must ever love as "a father in Israel."

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"When," he asks, "when, in our history, has the mind of the nation, if taken collectively at least, with all its appetites and energies, been more engrossed, more exclusively engrossed, in projects ministering to the wealth, the pride, the convenience of life, than now? When were its leading views more purely sublunary? Doubtless God Who can make even His enemies His instruments, may turn our most worldly speculations eventually to His own account; no thanks however to us; and as it was in the days of Solomon, the fleet that went to Tarshish only to bring gold, and silver, and ivory, and apes, and peacocks, took out probably unwittingly a more precious cargo in *some* knowledge of God, and prepared the way, though with no such intentions, for the time when the kings of Tarshish and the isles should bring presents to Him (Ps. lxxii. 10); and as it was in the days of the taxing, whilst Cæsar was only thinking of recruiting his coffers or his legions, God was thinking of fulfilling His prophecies; so may it be again. We may send our ships over the waters, and disperse the good tidings of great joy in some degree, in spite of ourselves, but it forms no part of their consignment; as the long-neglected religious condition of our colonies can testify. We may unite nations and neighbourhoods in the bonds of peace, by providing ready means of intercourse; but the small regard paid to the observance of the Sabbath in all such operations, even where the case admits of it, bears witness but too manifestly how little there is of God in our thoughts whilst we are conducting them."* Even so was it with the Ish-

* Rev. J. J. Blunt, Margaret Professor of Divinity, Cambridge.

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maelite merchants, who, when carrying down into Egypt precious spices for the use of the refined inhabitants, were ignorant that the most valuable lot (לוט *ladanum*) they conveyed, was the young Israelite whom they bought of his envious brethren. Intent only on augmenting their wealth, they became the unconscious instruments of accomplishing the Divine will respecting the descendants of Abraham.

The name of ladanum is first mentioned in Gen. xxxvii. 25, among the spices of the merchants, and it is again found among those choice productions of Canaan which Jacob sent to Joseph; (Gen. xliii. 11.) In both places, where only it occurs, the word is erroneously translated myrrh. It has however been identified with an odorous, resinous gum, soft, and of a greenish hue, known to the Greeks as *ladanon*, and to druggists as *labdanum*. The gum is found early in the morning on the branches of the Cistus, which has some resemblance to sage, while its flowers, though differing in colour and smaller, are very like in form to the common wild-rose. Some regard the gum as exuded from the plant; others, as a deposit of dew upon it. Goats feed upon the Cistus, and it is an object with the herdsmen to drive their herd to pasture before the sun has dried up the moist secretion. Being then soft, the *ladanum* adheres to the goats' beards, from which it is gathered; this is the purest. The herdsmen occupy themselves, during the time the goats are feeding, in collecting the resin from the shrubs, by means of a goat skin loosely wrapped round a small stick and bound thereto. Brushing the shrubs with this, the *ladanum* is removed from them. That which

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is gathered in this manner is generally mixed more or less with dust, which, blown about by the wind, has fallen upon the resin and attached itself. To purify it, oil is added, and then heat applied. This process renders the *ladanum* more odorous, as well as tougher and softer. Such is the mode of collecting it in Arabia, where it is found in many places, as described by Herodotus and Pliny. The drug now used in Europe is chiefly from the Greek Isles, particularly Cyprus. It was formerly an ingredient in medicines taken internally, as well as for external applications, but its chief use in modern practice is in fumigations; its fragrant smell having caused it to be made a constant ingredient in such preparations. There are three species of the Cistus which most abound in this gum, *C. ledon*, *C. ladaniferus*, and *C. creticus;* of the three the last yields the largest quantities.

Pocock tells us that it is gathered in Cyprus, by means of a curved bow, to which are tied woollen threads, a yard long. This instrument is passed over the shrubs in May, and the fluid substance sticks to it. It is then exposed to the sun, when the resin readily separates from the wool. Others describe the instrument as a kind of rake, furnished with leathern thongs.

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THE SCARLET MARTAGON LILY.

Shushan; *Heb.* Κρινον; *Gr.* Lilium; *L.* Le lis; *Fr.* Die lilie; *Ger.* Lelie; *Dut.* Giglio; *Ital.* Azucena; *Sp.* Lilieja; *Russ.* Lilia; *Pol.*

VARIOUS kinds of the Lily are found in the Holy Land, but the most common appears to be the Scarlet Martagon Lily. It is a flower which is dear to the heart of every Christian, as reminding him of the providence of God in all things. When cast down by care and anxiety, it puts him in mind of the teaching of his Lord and Master, that he is not to be uneasily anxious about the things of this life; that He Who feeds the birds of the air, will surely supply his wants. And if he be troubled about the external clothing of the frail tenement of the soul, he calls to remembrance his Lord's reproof of the doubting disciples. "Consider the lilies of the field, how they grow, they toil not, neither do they spin; yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O, ye of little faith?" (Matt. vi. 28.)

Some have supposed that the Lily of the Valley is here referred to by our Lord. There is however no doubt that this supposition is erroneous. Yet to those who have never trod "those holy fields" where the lesson was delivered, the Lily of the Valley may well supply the place of that actually intended. We may derive as much instruction from this lowly plant as

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from the lofty and stately lilies of Palestine. We may look upon these simple flowers, and resolve that we will "consider the lilies of the field." We observe how they grow, not by toiling, nor by spinning, but by the almighty power of Him Who first called them into existence, and caused them to bear seed after their kind, that they might clothe the earth with beauty and loveliness through perpetual generations. How poor, how mean, the richest production of human skill, when brought into comparison with the perfect excellence of the meanest of the wonders of God's creative power. How then shall we, the humblest of His servants, doubt His providential care? If we do so in the least degree, do we not hear the reproof of our Lord—"If God so clothe the grass of the field.....shall He not much more clothe you, O, ye of little faith?"

The excellent Bishop Mant, in some beautiful verses addressed to the Lily of the Valley, expresses his belief that it is not the flower alluded to. He writes:

"Art thou that 'Lily of the field,'
Which, when the Saviour sought to shield
The heart from blank despair,
He showed to our mistrustful kind,
An emblem of the thoughtful mind
Of God's paternal care?
Not this, I trow; for brighter shine
To the warm skies of Palestine
Those children of the East:
There, when mild Autumn's early rain
Descends on parched Esdrela's plain,
And Tabor's oak-girt crest,
More frequent than the host of night,
Those earth-born stars, as sages write,
Their brilliant disks unfold;
Fit symbol of imperial state,
Their sceptre-seeming forms elate,
And crowns of burnished gold."

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The learned and devout prelate then proceeds to draw out the lesson which the flower teaches, but as we have already quoted those verses in an article on the Lily of the Valley,* we presume that many of our readers are already in possession of them.

We think it certain that the Scarlet Martagon Lily is intended. Dr. Bowring, writing to a friend, says that he is unable to describe the lily of Palestine with botanical accuracy. He heard it called *Lilia Syriaca*. Its colour is a brilliant red; its size about half that of the common tiger lily. He did not recollect having ever seen the white lily in Syria. The flower he names, he observed blooming in April and May. It was most abundant in the district of Galilee, (where our Lord delivered the lesson we have quoted), where it and the Rhododendron (which grew in rich abundance round the paths), most strongly excited his attention. Dr. Lindley (Ph. D.) remarks on this that Dr. Bowring's description seemed to point to the Chalcædonian or Scarlet Martagon Lily, formerly called the Lily of Byzantium, found from the Adriatic to the Levant, and which, with its scarlet turban-like flowers, is a most stately and striking object.

* Favourite Field Flowers, vol. 1, page 179.

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THE MYRTLE.

Hadas ; *Heb.* Myrtus ; *L.* Le Myrte ; *Fr.* Die Myrte ; *Ger.* Myrtus ; *Dut.* Mirto ; *It.* and *Sp.* Aukaenda ; *Cey.* Myrter ; *Dan.* Myrten ; *Swed.*

We like to regard the Myrtle as a shrub whose height rarely exceeds six feet. In this form it is familiar to us, and highly prized both on account of its deep green foliage, with which it is clad throughout the year, and the delicious fragrance of its flowers. The leaves are small, of an ovate shape, and of a glossy smoothness. The long branches, which are very flexible, have a reddish tinge. The white flowers, sometimes having their margin red, grow singly from the axil of the leaves. They bloom variously, in the East, as early as the month of May; in colder climates, from July to August. The fruit is a round berry, of a very deep brown colour, which encloses a number of pale seeds. The Myrtle was a great favourite with the ancients, who liked the aromatic flavour and taste of the flowers and leaves. It was much used by the Romans in the formation of chaplets and garlands, and hence it was cultivated as a source of profit, the flexible branches being readily saleable in towns. Its highly ornamental character rendered it a desirable shrub in the grounds of the wealthy, where it was planted in conjunction with the laurel and the plane. Horace introduces it in his description of the growing luxuries of the age—

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Tum violaria et
Myrtus et omnis copia narium
Spargent olivetis odorem
Fertilibus domino priori.

He foresaw that lands, once yielding a handsome revenue to their owners when planted with olives, would soon become the pleasure grounds of the luxuriant, when they would be parcelled out in beds of violets, and planted with the Myrtle and every sweet smelling flower. Virgil has also told us how sweet the fragrance was which charged the air as it passed among the myrtles and laurels in the gardens of Corydon—

Et vos, o lauri, carpam, et te, proxima myrte ;
Sic positæ quoniam suaves miscetis odores.
Rusticus es, Corydon, nec munera curat Alexis.

The wild Myrtle is a native of mountain heights and precipitous declivities. In the Holy Scriptures we find the tree, which in the East frequently grows to the height of twenty feet, mentioned amongst those whose branches were to be used in the erection of booths, when the Jews celebrated the feast of Tabernacles, on their return from the Babylonian captivity. "Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths;" (Nehem. viii. 15). This was such a feast as they had not enjoyed since the days of Joshua, for nearly a thousand years. And well indeed it might, for they had been set free from captivity, the temple was again built, and dedicated to the service of God, notwithstanding many obstacles: and the walls of the city were nearly completed, if not entirely so. Once more they had become a people separated from among the nations of the

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earth; once more they were permitted to worship the God of their Fathers in the holy mountain; and this was brought about "not by might, nor by power, but by the Spirit of the LORD of Sabaoth," (Zech. iv. 6), in Whose hand "the king's heart is as the rivers of water: He turneth it whithersoever He will." (Prov. xxi. 1).

In the second place it occurs in an animated picture of the rapid and plentiful diffusion of the knowledge of the Lord. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them,.....I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah (acacia)-tree, and the myrtle, and the oil (olive)-tree: I will set in the desert the fir-tree, and the pine, and the box-tree together;" (Is. xli. 17—19). And again, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree;" (Is. lv. 13). Both these prophecies refer, probably, to the golden age of Israel after the Babylonish captivity, but they can hardly have been entirely fulfilled by the rich blessings which the Jews then enjoyed. Rather they seem to point to the work which is now being so effectually carried on among the nations who have been long sitting in darkness. The Spirit of God is moving upon the dense mass of ignorance which covers them, and they thirst after light, and rivers of Divine knowledge are being opened and are conveying their fructifying waters through all lands. Where the soil brought forth nothing but vice and cor-

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ruption which destroyed the bodies and souls of men, there the incorruptible cedar, the word of God, the tree of life, is spreading its branches, and yielding its leaves for the healing of the nations; there the fragrant Myrtle grows, the sweet incense of prayer from loving hearts ascends to heaven, a smell of a sweet savour acceptable unto God; and there the olive-tree pours forth its oil, the oil of joy and gladness; that joy and peace in believing which the redeemed sinner possesses, when cleansed from his sins by the blood of the Lamb, when sanctified by the indwelling of the Holy Ghost.

The Myrtle-tree is also mentioned in Zechariah, ch. i. 8, 10, 11; where the prophet says that he saw a "Man.....among the Myrtle-trees.....in the bottom (valley)." This is the Son of Man, Who is prepared as a warrior to execute vengeance upon the enemies of His people, who are represented by the "Myrtle-trees" in the valley, which situation points out the low estate of the Church. We perceive how appropriately the Myrtle may represent the true believer, when we consider the wicked and the ungodly as represented by the entangling brier, and the stinging nettle. These last being hurtful and injurious to all who come in contact with them, while the former is productive of whatever is pleasing and agreeable.

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THE ALMOND.

Shaked; *Heb.* Amygdalus; *Tou.* L'amandier; *Fr.* Der mandelbaum; *Ger.* Amandelboom; *Dut.* Il mandorlo; *Ital.* Almendro; *Sp.* Him ho gin; *Chin.* Mindalnoe derevo; *Rus.*

THERE are two words by which the Almond-tree seems to be described in the Old Testament. The first of these is Luz, which occurs in Gen. xxx. 37, where we have an account of the cunning and ingenuity by which Jacob contrived to make the contract he had entered into with Laban most advantageous to himself. "Jacob took him rods of green poplar, and of the hazel *(luz)*, and chestnut-tree; and pilled white streaks in them, and made the white appear which was in the rods." Here we observe the word is translated hazel, but the most eminent interpreters determine that it should be the Almond-tree. The corresponding word used by the Arabs denotes the same, and Rabbinical writers of the greatest learning say that the Hebrew word has the like meaning. Amongst those who thus regard the word, we may mention the names of the following distinguished persons, Bochart, Celsius, Hillier, Jerome, and Dr. Shaw. The Septuagint version gives "καρυΐνην" which is indefinite, as the word may be used in reference to any tree bearing nuts. The vulgate has "amygdalinas," which is strictly applicable to the Almond-tree. Rosenmuller is of opinion that Luz is the proper name of the wild Almond-tree, while Shaked is applied to that which is cultivated. A distinction is made by

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Abulfadli, who is quoted by Celsius; he says "*Louz* is a large and well known tree, with tender leaves. There are two species, the garden or cultivated almond, and the wild. Of the cultivated there are also two kinds, the sweet and the bitter." The silvery leaved Almond-tree, the flower of which is comprised in the group, is an ornamental tree attaining the height of about ten feet, and displays its beautiful roseate bloom in the months of March and April. The leaves are lanceolate and entire.

Shaked, which is, as we have seen, supposed to be the name of the cultivated tree, and which yields the Almonds so much prized by us for various purposes, occurs first in Eccl. xii. 5, where we have a most touching description of the imbecility of old age. In this the hoary locks of an old man are spoken of under the image of an Almond-tree in flower, "when the Almond-tree shall flourish," that is, when the flowers are fully expanded; for the buds of this flower, like the buds of the apple blossom, are of a deep rose colour, and the flowers only appear white when fully blown, and, their office being nearly completed, on the point of withering and falling off. Then do they seem like the blanched hair which forms but a thin covering for the head of the veteran pilgrim; of whom may be said

> His locks were white as drifted snow;
> Or as the almond-bloom doth show,
> When fully spread upon the leafless tree.

In the book of the prophet Jeremiah (c. i. v. 11) we have the word again, where the Almond-tree appears to be used as an emblem of vigilance. "Moreover the word of the LORD came unto me, saying, 'Jeremiah,

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what seest thou?' and I said, 'I see a rod of an Almond (שָׁקֵד *Shaked=hastening*) tree.' Then said the LORD unto me 'Thou hast well seen, for I will hasten (שֹׁקֵד *Shoked=I will hasten*) My word to perform it.'" Thus the Almond-tree is "the hastening tree," a name given to it with admirable propriety, when we consider that it is one of the first trees to put forth its blossom as the year opens, even while the branches are yet unclothed by any foliage. It is therefore a fit emblem of the promptness with which the judgments predicted against the Jews and other nations in the succeeding verses should come upon them; and it also very aptly represented the nature of this prophet's mission, for he saw a greater proportion of his prophecies fulfilled than any other prophet had seen of his. Bishop Lowth says on the passage, "Not only the nature of the Almond-tree, but the very sound of the Hebrew word that signifies it, denotes God's hastening to fulfil the prophecies which Jeremiah uttered by His directions."

The most remarkable circumstance connected with the Almond-tree is that recorded in the Book of Numbers (c. xvii. v. 8). In chapter xvi. we have an account of the fearful punishment which came upon Korah, Dathan, and Abiram, when they aspired to the priesthood, which was expressly limited to the race of Aaron. This punishment had the reverse effect of what it ought to have had, for the whole congregation of Israel murmured against Moses and Aaron, because of the destruction of these three families. For this murmuring they were visited with a plague in which fourteen thousand seven hundred persons died, before Aaron could make an atonement for the people. This he did, taking

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a censer filled with incense quickly into the congregation, "and he stood between the dead and the living, and the plague was stayed." It then pleased the LORD to show, by a miracle, which of the tribes He had chosen to minister as priests before Him. He directed Moses to require the prince of each tribe, to give him a rod, whereupon the name of the prince was to be inscribed. This they did, and Moses laid up the twelve rods "before the LORD, in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded Almonds." The rods were probably the sceptres which they used in common as the badge of their authority. Maclaurin, perhaps somewhat fancifully, sees in the blooming and budding of Aaron's rod a type or emblem of the resurrection of our Saviour. He says "this was a fit emblem of the Messiah's resurrection, as declarative....of His priesthood's being acceptable to God; nothing being more fit to represent one raised from the dead, than a dead branch.....restored to vegetable life, and made to bud, and blossom, and bring forth fruit."

But supposing they were all mere staves of wood, the miracle would not on this account be more extraordinary than if, as some suppose, they were rods all just cut out of the same Almond-tree; for if they were, and were even all furnished with incipient flower-buds, the development of these, the formation of the fruit, and the ripening of the Almonds, in the space of one night, on Aaron's rod, while the others remained in their original state, was sufficient to demonstrate

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in a way not to be disputed, that the LORD had chosen the tribe of Levi, and the family of Aaron, for ministers of the tabernacle and for priests of His sanctuary. The rod was laid up, by the command of God, "for a token against the rebels," and probably was preserved for many generations within the ark. To this S. Paul alludes in Heb. ix. 4, where, speaking of what were contained in the Holy of Holies, he mentions "the ark of the covenant.....wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." This miracle silenced for ever the murmuring of the people against Aaron and his family, for holding the priests' offices exclusively, for we find no complaint throughout the whole subsequent history of the Israelites.

May we not also regard this miracle as an assurance that if we will only rightly use the means of grace which God has mercifully given to us, we shall quickly be rewarded by the rich fruits of love and peace? We cannot say that men are unwilling to receive the blessings of the Gospel, nor that they wilfully put away from them the free salvation offered; but do they not too commonly object to the manner in which these are presented to them? We are too fond of forming for ourselves a path in which we may walk, when, were we to use that which God has provided, in humble dependence upon His blessing, we might well assure ourselves that we should not find our profession a mere vain show, pleasing to the mental vision of the natural man, but that it would be a fructifying work, bringing forth at length the peaceable fruit of righteousness, to the praise and glory of God.

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We have the fruit of the Almond-tree mentioned, Gen. xliii. 11, as one of the choice fruits of the land of Canaan. Jacob sent some as a present to Joseph when his sons went down to Egypt the second time to buy corn.

In Exodus xxv. 33, 34, and xxxvii. 19, the word almond occurs, where it is used to describe the form of certain cups which were required in the construction of the golden candlestick. The cups are ordered to be almond-shaped; and the learned have differed as to whether the almond-flower or the almond-nut was intended. We think that very likely it was neither the one nor the other, but the calyx or flower-cup, which, especially before the blossom expands, very obviously suggests a shape well suited to contain oil, or to receive any which might drop from the lamp above.

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THE CAPER-TREE.

Abiyonah ; *Heb.* Capparis ; *L.* Le Caprier ; *Fr.* Die Kapernstaude ; *Ger.* Kappers ; *Dut.* Cappari ; *Ital.* Alcaparro ; *Sp.* Alcapparra ; *Port.* Kapersowoy kust ; *Russ.*

THE Caper-plant is only once named in Holy Scripture, Eccl. xii. 5, in the figurative description of the decrepid state of an aged man ; "when .... all the daughters of music shall be brought low ; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and *desire* shall fail." The word translated *desire* is Abiyonah, which the Septuagint and other translators regard as the name of the Caper-plant. In Plutarch, as quoted by Gesenius, the pickled and preserved flower-buds of this tree, as well as olives, are stated to be commonly used to restore the appetite for eating where it was failing. They are still used for this purpose in the east. Rauwolf informing us, in his Travels, that, in the vicinity of Aleppo, the Caper-plant grows out of crevices in old walls, and in rough and stony places ; and that, even in the streets of that city, it is so abundant that it is not considered of any value ; but whoever chooses, breaks off the unopened flower buds, and pickles them to use as a zest in eating other food. In the gardens about Bagdad, the shrub, ordinarily limited to the height of three feet, grows to that of a fair sized tree. In Arabia, according to Belon, it is sometimes found growing to the common height of a fig-tree.

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In the Vulgate, we have Abiyonah represented by Capparis, the modern botanical name of the genus to which it belongs, and this is supposed to be formed from *Kabar*, its Arabic name. "The whole genus comprises," says Mr. Loudon, "a number of low shrubs, some of which produce berrries and others pods." C. spinosa, which is figured in our group, grows very much in the manner of our common bramble; it flourishes in like localities in the southern parts of Europe, more particularly amid ruins and in rocky places. The Caper-buds of commerce are mainly imported from the island of Sicily. The shrub is also in cultivation by the inhabitants of Toulon, who plant it in their orchards in the spaces intervening between the olive and the fig-tree. In the suburbs of the French metropolis it is trained on low walls, the shoots being laid down in the winter and covered with soil to prevent them from being injured by frost. In England it is mostly treated as a stove plant. In some situations it has occasionally lived through the winter in the open air, and might perhaps be eventually acclimatized by raising plants from seed successively for some time.

Besides the flower-buds being much used as a pickle by Europeans, the Italians preserve the unripe fruit in a similar way. During the flowering months, May to August, the inhabitants of the Mediterranean isles are daily occupied in gathering the flower-buds just as they are about to unfold themselves. As these are collected, they are put in a vessel containing a quantity of salt and vinegar, sufficient to cover them, and as Caper-buds are added, so in proportion is this mixture. At the close of the season, these vessels are

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emptied, and the buds are sorted. The greenest and smallest are considered the best, and they are put into small casks with vinegar for sale.

The use of the Caper, then, for stimulating the appetite seems fully to justify the reading of the Septuagint and the Vulgate. When man becomes so old as is represented in the passage of Ecclesiastes, even the Caper fails to produce its common effect upon the human palate. The deadness of the palate to any sensation of pleasure, is shown in that affecting scene between David and Barzillai, when the former desired the latter to go and dwell with him at Jerusalem, 2 Sam. xix. 34, 35. "Barzillai said unto the king, 'How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old; and can I discern between good and evil? Can thy servant *taste* what I eat or what I drink? Can I hear any more the voice of singing men or singing women?'" How well does this last question illustrate the accuracy of the expression "the daughters of music," quoted above; an expression evidently in common use and well understood in reference to the sense of hearing.

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FLAX.

Pishtah; *Heb.* Linum; *Bauhin.* Le lin; *Fr.* Der flachs; *Ger.* Vlasch *Dut.* Lino; *It.* and *Sp.* Len; *Russ.* and *Pol.* Hör; *Dan.* Lin; *Swed.*

"I see the stalk,
And bright blue flower of flax, which erst o'erspread
That fertile land, where mighty Moses stretched
His rod miraculous"

SIGOURNEY.

THIS useful plant is frequently brought before our notice in the sacred writings, either in reference to the growing plant, the gathered stems, or the material obtained from it. The plant in a growing state is first mentioned in the account of the plagues of Egypt, Exodus ix. 31. The seventh plague was "thunder and hail, which the LORD sent, and the fire ran upon the ground;" it was "very grievous, such as there was none like it in all the land of Egypt since it became a nation." We find among the destructive effects of this tempest that "the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled." From this we learn that, more than three thousand three hundred years ago, Flax was an important plant with the Egyptians, being mentioned in common with barley. Neither of these kinds of grain seem however to have been ripe; the barley was in the ear, and the Flax was bolled, that is, the seed-vessels were swollen and were ripening. The Hebrew word, however, leads us to suppose that the Flax was only then in flower.

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The linen and the fine linen of Egypt were much prized, and we are not therefore surprised to find them frequently spoken of in the Scriptures and also in other ancient writings. The great importance of Flax to the Egyptians is shown also from a prophecy of Isaiah, concerning a civil war which should be brought upon them. In Isaiah xix. 4, the Egyptians are threatened with "a fierce king" who should rule over them. Drought is foretold, and the failure of crops to such an extent, that (v. 3) "they that work in fine flax, and that weave net (white)-works, shall be confounded."

In his remarks on this plague of hail, etc. the late Rev. Thomas Scott says, "it can hardly be supposed that the barley was in ear, and the wheat not above ground, as our version seems to imply; for this is contrary to known fact, as to the different kinds of grain in those countries." But we learn from Dr. Pococke, that there is a double seed-time and harvest in Egypt; Indian wheat, rice, and a grain called the corn of Damascus, are sown and reaped at a very different time from wheat, barley, and flax. The first are sown in March, before the overflowing of the Nile, and reaped about October; whereas the wheat and barley are sown in November and December, as soon as the Nile has gone off, and reaped before May; and from Wilkinson's Thebes, we further learn that the barley sown after the inundation, is reaped, some after only ninety days, and other in the course of the fourth month, and that it there becomes ripe a month sooner than the wheat.

We next have the stalks of Flax mentioned in Joshua ii. 6, where we have the account of Rahab's

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concealment of the two spies, whom Joshua had sent to Jericho. The arrival of these two men was soon made known to the king of Jericho, who forthwith endeavoured to capture them. Rahab, however, took "them up to the roof of the house, and hid them with (among) the stalks of flax, which she had laid in order upon the roof;" whence it appears that in Canaan also this plant was then cultivated, no doubt for its tenacious fibre. This woman, who has generally been supposed to be an harlot, seems to have been in fact a tavern-keeper, an occupation not at all uncommon for this sex in the East. Herodotus says that, "among the Egyptians, the women carry on all commercial concerns, and keep taverns, while the men continue at home and weave." That Rahab was not that abandoned character which the letter of Scripture seems to imply, is also rendered more probable, from the not ill-founded supposition that she afterwards married Salmon, a Prince of Judah, and became the mother of Boaz. (Mat. i. 5.)

Women appear to have applied themselves, at a very early period, to spinning flax into thread; and this branch of domestic industry receives the approval of the wise king. He asks, "who can find a virtuous woman? for her price is far above rubies.....She seeketh wool and flax, and worketh willingly with her hands..... She layeth her hands to the spindle, and her hands hold the distaff." (Prov. xxxi. 10, 13, 19.) There needs no lengthened description of the spinning-wheel, for in many a retired country village the dames may still be seen with their right hand twisting the spindle, by which the thread is twisted, and holding the distaff on which the flax is rolled in the guard of their left arm,

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and drawing down the thread with the fingers of the left hand. Long may such scenes be met with in our native land; for while we are thankful for the numerous improvements in machinery by which labour is diminished, we should be grieved to see the aged deprived of the spinning wheel. The attention and exertion required, are highly beneficial to the mind and body of such as are too far advanced in their pilgrimage to be able to apply themselves to more active employment. In Ezek. xl. 3, flax is named as the material of which a measuring line is made.

From Isaiah xlii. 3, we learn that the wick used in lamps or candles was made of flax. The prophet is speaking of the gentleness and long-suffering of our Lord; "a bruised reed shall He not break, and the smoking (dimly, faintly, burning) flax *(pishtah)* shall He not quench," A beautiful image of the patience with which our Saviour would tend and nurture the feeblest glow of the divine life in the soul of man. If it be as a candle just ignited, when the least motion in the surrounding atmosphere puts out the faint light, He will protect it from all adverse influences. If as burning more freely, but yet dimly, from some cause which prevents the development of its latent powers, He will watch over its struggles for existence, and shield it from extinction; or if, as nearly expiring, nearly dead, under the combined influence of the temptations of Satan and of the world, He will still regard it with attentive eye, willing that, if possible, it shall regain its lost vigour, and shine more brilliantly than ever, at length fulfilling His injunction to His disciples; "let your light so shine before men,

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that they may see your good works, and glorify your Father who is in heaven."

In Leviticus and Deuteronomy, linen made of flax is frequently mentioned as a material for clothing, and in one place (Deut. xxii. 11) is forbidden to be worn together with woollen. In Ezek. xliv. 17, the priests are required to wear linen only on ministering in the sanctuary. "When they enter in at the gates of the inner court, they shall be clothed with linen (*pishtim*) garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. They shall have linen bonnets (*paarai pishtim*, head-dresses of linen) upon their heads."

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WORMWOOD.

Laanah; *Heb.* **Artemisia**; *L.* **L'absinthe**; *Fr.* **Der wermuth**; *Ger.* **Alsem**; *Dutch.* **Assenzio**; *Ital.* **Ajenjo**; *Sp.* **Polin**; *Russ.* **Malurt**; *Dan.*

THE botanical name of this plant has undergone sundry changes, owing to the diversity of opinion amongst scientific men as to the plant denoted by the Hebrew name Laanah. It is now, however, pretty generally admitted to be the Judæan Wormwood, *(Artemisia Judaica)*, which is a somewhat ornamental greenhouse plant. It grows about eighteen inches high, with small obovate blunt lobed leaves, and shows its yellow bloom in the month of August. The flowers are stalked and panicled. The name occurs eight times in the Old Testament.

After the Mosaic law had been repeated in the hearing of all the Israelites, from the captains of tribes down to the children, and the strangers in the camp; Moses exhorted them to obedience. He then told them that the covenant, which God made with them, was not with those only who were there present, but that it would be binding upon their descendants. This he did lest there should be among them a root that bore Wormwood, Deut. xxix. 18; lest there should be any one who, when he heard the curses denounced upon the disobedient, should "bless himself in his heart, saying, 'I shall have peace, though I walk in the imagination of mine heart.'" Such an one would be as the root of the Wormwood, which is not very bitter in itself, but produces stem and leaves which are very bitter. Thus, his example would lead others into sin, and involve

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families and tribes in the bitterness of the curses denounced upon transgressors. The apostle Paul uses a similar expression, when he urges the Hebrews to follow after holiness; to see that no one fail of the grace of God; "lest any root of bitterness springing up" should trouble them, "and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who, for one morsel of meat sold his birthright." And this is in perfect harmony with the judgment of the wise king Solomon, when he warns his son against the seducing arts of the strange woman. "The lips of a strange woman drop as an honey-comb.....but her end is as bitter as Wormwood," Prov. v. 3, 4. In whatever way the law of God is broken the punishment which follows is bitter as Wormwood. Bishop Patrick says on this passage, "The beginning of this love is not so sweet as the conclusion is bitter....after a short pleasure follows long pain, by the impairing men's health, strength, estates, and credit, which they cannot reflect upon without trouble and vexation, and, (if she do not quite destroy their reason), be filled with remorse of conscience and anguish of spirit; for like a sword that cuts on both sides, she wounds both soul and body; in short, leads those that follow her, to an untimely, shameful, and miserable end; to have never so little to do with her is to approach to destruction, not only here but in another world. For though thou mayest think to make a retreat in time, thou wilt be deceived, she having more ways than thou canst ever know, (winding and turning herself into a thousand shapes), to keep thee from so much as deliberating about thy return to a virtuous course of life."

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There is this peculiarity in substances and fluids which possess any bitter property, that the bitterness is not immediately perceptible. In certain medicines, for instance, the draught is not disagreeable at the first, but somewhat pleasant, and yet presently an acrid bitterness becomes perceptible. To such fluids we may compare many human actions, which are agreeable and pleasant to those who do them, but after they are completed there is a keen perception of bitterness and disappointment. The Jews were placed in a land flowing with milk and honey, which is the glory of all lands; they were sustained with abundance of corn and wine; and these bounteous gifts were to be perpetual, if they observed all the commandments of the LORD to do them. But unhappily for them, they "walked after the imagination of their own heart, and after Baalim, which their fathers taught them." They delighted in the licentious practices of idolatry, because in them the natural man was gratified. They loved not the service of God, though it was one of perfect freedom. But the pleasures they preferred were mingled with wormwood. This they perceived not until they had drunk deep of the cup of pleasure. Then they found those joys were transient; then they found the blessings which God had granted them were to be withdrawn, and they themselves to be removed from the land into which they had been so marvellously brought. "Therefore saith the LORD....I will feed ....this people with wormwood, and give them water of gall to drink;" Jer. ix. 15. Even the prophets of the LORD prophesied "falsely, and the priests bore rule by their means; and the people loved to have it so;"

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Jer. v. 31. And the LORD said, "I have seen folly in the prophets of Samaria....therefore....I will feed them with wormwood;" Jer. xxiii. 13, 15.

The prophet Jeremiah, in his Lamentations, uses wormwood, to convey an image of the deep affliction which the faithful people of God are made to bear in the trials of their faith. They are often constrained to say, "He hath filled me with bitterness, He hath made me drunken with wormwood;" Lam. iii. 15; yet they resign themselves to the will of God, knowing, in their deepest misery, that "it is of the LORD'S mercies they are not consumed;" they have "heard of the patience of Job, and have seen the end of the LORD," that it is to purify His people; and they rejoice in being allowed to hope that they may be of the number of those who, having come "out of great tribulation," and "washed their robes, and made them white in the blood of the Lamb," shall be permitted to "serve God day and night in His temple" for ever.

The prophet Amos, v. 7; vi. 12, speaks of false judgments as wormwood. "Ye turn judgment to wormwood." "Ye have turned judgment into gall, and the fruit of righteousness into hemlock" (Laanah—wormwood)." They who were appointed to administer justice, "afflicted the just; they took bribes, and turned aside the poor from their right, in the gate," where causes were tried. The source of justice, whence should flow peace and harmony, was thus polluted. The oppressed, and they who suffered wrong at the hands of their neighbours, looked in vain for help. If they thought of the judge, as the friend who was to defend the fatherless and the widow from him who was

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too strong for them, it was with bitterness of heart. The theory of a judge who judged righteous judgment was sweet as honey, but the fact, that their judges turned aside the poor from his right, was bitter as wormwood.

'In the Apocalypse, Rev. viii. 11, the name of wormwood is given to a star, which is there represented as falling from heaven upon the rivers and fountains, and changing one-third part of them into wormwood. This star is commonly understood to indicate the Arian heresy, with which Satan, at a very early period in the history of the Church, attempted to impregnate the pure stream of Divine truth; and this too by means of some whose duty it was to preserve its integrity, but who thus became manifest as the ministers of Satan, "transformed as the ministers of righteousness."

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THE COTTON-PLANT.

Karpas ; *Heb.* Gossypium ; *L.* Le cotonnier ; *Fr.* Die baumwolle ; *Ger.* Katoen ; *Dutch.* Cotone ; *Ital.* Algodon ; *Sp.* Kopa ; *Indian.* Chloptscha taja bumaga ; *Russ.*

THE word Cotton is nowhere found in the authorized translation of the Holy Scriptures. There is, however, no doubt that the word "green" in the Book of Esther i. 6, should have been "cotton;" "white cotton and blue, fastened with cords of fine linen and purple to silver rings and pillars of marble."

The Cotton-plant may not have been indigenous to Palestine, but there can be no doubt that it was cultivated there. The Jews during their captivity in Babylon, would doubtless become accustomed to its use, and would desire to cultivate for themselves a plant which yielded a material of such value for the manufacture of articles of dress. They would therefore on their return to the Holy Land take with them the means of doing so ; and that they were to some extent successful in its cultivation is evident, since we find it described by Pausanias as of a yellower tinge than the cotton of Egypt and other countries. Hence it may also be inferred that they grew a quantity sufficient to enable them to export it as an article of commerce.

We are disposed to think indeed that the Jews cultivated cotton long before the captivity. We learn from Pliny that, in Upper Egypt, on the borders of

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Arabia, there grew a shrub named Xylon, or Gossypion, the fruit of which yielded soft white wool. This wool was manufactured into a fabric of which the garments of Egyptian priests were made. It was in this part of Egypt, where the Cotton-plant grew, that the Israelites dwelt before the Exodus. Why then should they not import the plant from Egypt? for it is equally probable that it was indigenous to Egypt as to India.

The Cotton-plant *(Gossypium herbaceum)* is cultivated in various parts of Egypt and Palestine, and in many other warm climates. The seeds are sown in rows three feet apart, and two feet apart in the lines; the season depending upon the climate. In some countries it blossoms in May, in others from July to September. Its flower is large and yellow, and the fruit is a nut of about the size of our walnut. The down which we call cotton, lines the inside of these nuts or capsules, which are collected by hand as they ripen. The shrub reaches the height of about three feet, and throws out branches. The stem is round and smooth and somewhat ligneous in the hot season.

The cotton shrub deserves our special notice as being the source of great wealth to our native land; and not only so, but as yielding a material of which articles of dress are manufactured at so cheap a rate, that in no country are the inhabitants so well clad at so small a cost.

When most of the pods are expanded, the vegetable wool is picked, and then, by means of a machine called a gin, it is cleared from the seeds. After having been separated from the seeds, the cotton is picked by hand and cleansed from small particles of pods or other

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matter which may have adhered to it. It is then packed in large bags, in which it is well trod or pressed down, that they may be close and compact. These bags generally weigh about three hundred pounds.

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MUSTARD.

Sinapis; *Tou.* La moutarde; *Fr.* Der senf; *Ger.* Mosterd; *Dut.* Senepa; *Ital.* Mostazo; *Sp.* Kabar; *Arab.* Gortschiza; *Russ.* Gorczyka; *Pol.*

THE Mustard is a shrubby plant, now commonly cultivated for the small round seeds which it produces in a pod. It attains the height of about four feet, in our northern climate, and spreads its branches so as to form almost a sphere, with a horizontal diameter nearly equal to its height. It bears a yellow flower, and is frequently met with wild in many places. That the later Jews cultivated the mustard plant in their gardens is pretty certain, because the buds are named in the Talmud, as an article of produce which was subject to the payment of tithe. Russel, in his "Natural History of Aleppo," says that mustard is not much used in Syria, except by Franks; that there is an abundance of it growing wild, but that it is not cultivated.

The Jews were so constantly in the habit of comparing whatever was small and insignificant to a mustard-seed, that it would seem as though our Lord had adopted their proverbial expression as a type of the Gospel. It was His custom to speak in language which was understood by His hearers; and there appears to be no necessity to endeavour to prove that some other plant than Mustard was intended, in order

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to justify the expression. Language is not so literally exact as that we should always insist that every individual of a species is included by the word "all." Common observation will convince us that it is not so used now; and we may judge that it was by other nations very often intended to mean "most," or "the greater number." In two places where the Mustard is mentioned, Matt. xiii. 31; Mark iv. 31; our Lord uses the comparative μικρότερος(=smaller), which seems to us to limit the word "all," as above. We should thus read the passage: "The Kingdom of Heaven is like unto a grain of Mustard, which a man took and sowed in his field; which *then* is smaller than most seeds, but *when* it has grown up, it is greater than most herbs, and becometh a tree, so that the birds of the air come and lodge in its branches." This appears to us to mean nothing more than that the Mustard-seed, when it is sown, is smaller as compared with the greatest number of seeds we know; and that when it has germinated, and the plant which springs from it has attained its full growth, it is larger than the greatest number of herbaceous plants; throwing out branches sufficiently strong to sustain the birds of the air when they rest upon them; the whole plant being so ramified as to have the appearance of a tree. We observed a Mustard plant, in August, 1849, in the garden of the Rev. J. L. Newmarsh, vicar of Hooton-Pagnell, which fully justifies the latter part of this explanation. Though we regard the suggestion of little importance, we may mention the supposition, that in the more favourable climate of Palestine, the plant would attain a larger growth than in England.

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Professor Royle, and Irby and Mangles, are of opinion that *Salvadora Persica*, a large shrub or tree is intended. It is alleged that it grows on the shores of the sea of Galilee, and that its seeds are used for the same purposes as the mustard seed. The seed, however, is much larger, and in that respect it may be objected to, while the fact of its being more strictly a tree than the mustard plant, does not convince us that the latter should be rejected.

The mustard seed is used by our Lord to typify the Gospel dispensation in its first beginning. The obscure birth of Jesus; His lowly and despised condition, would cause Him and the doctrine which He taught to be at first but little observed by men. "The kingdom of God cometh not with observation." He attracted around him a very small number indeed of really devoted friends, and these, notwithstanding the miracles which He wrought, and the blessings which He communicated to many, understood not the nature of His kingdom. But after His death and resurrection the seed of the Gospel began to grow, and now it is as a large tree spreading its branches over many nations. Where it is most luxuriant there peace abounds; and in countries where it is scarcely seen, or if seen unacknowledged, it is silently taking root, and will one day put forth its healing branches in profusion.

Our Lord also taught the power of faith in connexion with this small seed. "If ye have faith as (as small in comparison as) a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible unto you." How much of encouragement

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does this afford to the weak Christian when he is ready to faint at the trials which assail him. He looks upon the temptations without; the allurements of the world; its glittering honours; its deceitful riches; its hollow friendships; and owns their fascinating aspect. He knows that he may use them for God's glory; but he looks within, where he feels "the pride of life" working, and sees there his own corrupt heart disposed to take pleasure in them for self gratification, apart from the right use of them, as means whereby he may promote the advancement of Christ's kingdom. He thinks it impossible to serve God faithfully amid all these difficulties within and without, but if he have faith only as a grain of mustard seed, he shall overcome all the difficulties of his position; they shall move out of his way as he advances in the Christian life, though they appeared to him as mountains; through faith he shall overcome the world; the grace of God, at one time nearly imperceptible in his soul, buried beneath evil habits, acquired perhaps under the influence of bad example, being quickened, shall gradually increase until his whole soul is sanctified, and he shall, at length, attain to the fulfilment of his destiny "to be conformed to the image of the Son" of God.

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SWEET CALAMUS.

Andropogon calamus aromaticus. *Royle.*

"To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto Me." Jer. vi. 20.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Ps. li. 17.

Why hither do ye bring the fragrant reed?
Or incense scatter in this Holy Place?
Think you that I your sacrifices need?
Away! remove them from before My face.

The broken heart,—the contrite spirit,—here,
Alone a fitting sacrifice are found;
Obedient souls alone, in faith and fear,
May rest with comfort on this holy ground.

THE common sweet flag, which is indigenous to Britain, and also to other parts of Europe, has commonly been regarded as the only known representative of the sweet cane of Scripture. Its favourite habitat is the borders of pools and ditches. The entire plant contains an agreeable aroma, which is found most abundantly in the root. The aromatic principle is an essential oil, which may be extracted by distillation. Ever since the days of Hippocrates, the "father of medicine," who flourished about B.C. 430, it has been one of the treasures of the pharmacopœia. It has been esteemed of value in diseases of the eye. By modern practitioners it is used

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with success in intermittent fever, even when bark has failed, and is doubtless a valuable addition to Cinchona. Dr. Thomson, in his Materia Medica, says it is too rarley prescribed. The plant is found growing very abundantly in the fens of England, but those which are articles of commerce are chiefly imported from the Levant.

The Oriental species of the Calamus contain the aromatic properties in greater plenty. They are found both in Syria and in Egypt, but the most fragrant grows in Arabia, according to Pliny. Its sweet odour spreads far and wide. The plant is soft to the touch, and its value is greater if it is tough and fibrous.

We learn from Theophrastus that both the Calamus and Schœnus, or bog-rush, grew plentifully in the marshy parts of a lake, which slumbered in a plain near mount Lebanon, and that the fragrance of it was immediately perceived by those who entered the plain. Polybius confirms this report, saying, that "from Laodicea Antiochus marched with all his army, and having passed the desert, entered a close and narrow valley, which lies between Libanus and Anti-Libanus, and is called the vale of Marsyas. The narrowest part of this valley is covered by a lake with marshy ground, from whence are gathered aromatic reeds." Reeds are still to be found in the same locality.

It is not improbable that roots obtained in this place, as well as in other parts of Syria, were used by the Jews, although we can have little doubt that a more valuable cane was imported from distant lands, and we may therefore allow that the foreign species was more highly esteemed than that of native growth. It is spoken of

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in Jeremiah vi. 20, as from a far country; and Professor Royle suggests the species which is figured in our group, and which is copied from his beautiful, we should rather say splendid, "Illustrations of the Botany of the Himalaya Mountains," as answering most fully to the account given in this part of Scripture. He has named the plant Andropogon Calamus aromaticus, believing it to be new. He says "this species is found in Central India, extends north as far as Delhi, and south to between the Godavery and Nagpore, where, according to Dr. Malcolmson, it is called spear-grass."

The first mention made of the sweet Calamus is in Exodus xxx. 23, where it is prescribed as one of the ingredients of the "holy anointing oil." The solid ingredients weighed fifteen hundred shekels. The spices and their proportions were—

Pure Myrrh . . .	one-third.
Sweet Cinnamon . .	one-sixth.
Sweet Calamus . . .	one-sixth.
Cassia	one-third.

These were "compounded after the art of the apothecary," "into an oil of holy ointment," by adding thereto one hin ($1\frac{1}{8}$ English gallons,) of olive oil, which is equal to nearly one-third part of the whole of the ointment when compounded. The ointment weighed rather more than seventy-one pounds Troy.

With this oil the High Priests, the Priests, the tabernacle, and all the furniture and vessels were anointed, and every one was prohibited from compounding any like it, under pain of being "cut off from his people."

Calamus again occurs among "all the chief spices"

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enumerated in Canticles iv. 13, 14; and in Ezek. xxvii. 19, as one of the choice commodities in the markets of Tyre.

A true sense of the goodness and loving-kindness of God leads men to offer unto Him of their substance, in proportion to their ability. This sense is often the most active in those who have little to give, and it follows that in proportion to their means they generally give more than their wealthier neighbours. This law, which is thus observed to operate among men as individuals, is also strictly true when applied to nations. Take, for instance, our own country. Look at the magnificent cathedrals and the substantial parish churches, erected by our ancestors (who, as a nation, were poor as compared with the present generation), in the undoubting faith that the church was a building for all time. Then consider the cheap, unendurable, un-church-like buildings of late years (with some noble exceptions), and we see the truth of this law exemplified. The same law prevailed with the ancient Romans. Nearly two thousand years ago, Sallust, writing of the then ancient Romans, says that they were "in suppliciis deorum magnifici, domi parci;"* and then shows the effect of wealth in leading the people to regard their own houses above the temples:

* This spirit seems to prevail in some parts of Sweden, at the present day:—"They are proud of their churches, and contribute freely to their support and embellishment. 'You expend a great deal on your churches; I wonder that you find the means for it,' said a traveller to a Dalman, as he contemplated the church of Mora, and its new and glittering copper roof. 'We expend all the less on our own houses,' replied the Dalman, gravely. And so it is. The huts which shelter this vigorous and large-imbed people are, perhaps, smaller and more insignificant than any other in Sweden."—*Bremer's "Parsonage of Mora," p. 118; translated by W. Howitt.*

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"ex divitiis juventutem luxuria atque avaritia cum superbia invasere;.....divina atque humana promiscua, nihil pensi neque moderati habere. Operæ pretium est, quum domos atque villas cognoveris in urbium modum exædificatas, visere templa deorum, quæ nostri majores, religiosissumi mortales, fecere. Verum illi delubra deorum pietate.....decorabant."

We observe that the same law operated among the Jews. When Moses had received instructions for the erection of the tabernacle in the wilderness (circa B.C. 1491), he called upon the people to contribute towards the work. "Whosoever is of a willing heart, let him bring it, an offering unto the Lord;" Ex. xxxv. 4; and such was the liberality of the people that they brought "much more than enough," so that Moses caused it to be proclaimed throughout the camp, saying, "'Let neither man nor woman make any more work for the offering of the sanctuary.'.....For the stuff they had was sufficient.....and too much;" Ex. xxxvi. 6, 7. The value of all the gold, silver, and brass contributed, as recorded in Ex. xxxviii., has been estimated by Dean Prideaux at £244,127 14*s.* 6*d.* But in little more than 700 years after this, we find the Jews reproved by the mouth of Isaiah, (xliii. 23, 24) for not supplying the ordinary requisites for the temple service. "Thou hast bought Me no sweet cane (Calamus) with money, neither hast thou filled Me with the fat of sacrifices." They had become so practically insensible of God's mercies and loving-kindnesses, that they neglected the due service of God, and instead thereof they served Him with their sins and wearied Him with their iniquities.

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And yet under the Jewish dispensation, there was sufficient to guard the people against the supposition that their offerings had any virtue in themselves, and to show that their value depended upon the spirit in which they were presented. For "to what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country?" "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

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THE BRAMBLE.

Atad; *Heb.* Rubus; *L.* La ronce; *Fr.* Der brombeerstrauch; *Ger.* Braamen; *Dut.* Rovo; *Ital.* Zarza; *Sp.* Jaschewika; *Russ.* Jezyny; *Pol.*

The autocrat and tyrant fierce,
Who reign with power uncontrolled,
Their subjects' hearts with anguish pierce,
And press them down with griefs untold.

Their sons conscribed, to wars are sent,
To crush a neighbouring nation free;
Tribute is levied to prevent
Successful strife for liberty.

Abundant fruits once filled their fields,
Rich produce of their labours free;
But now their land but little yields,—
'Tis for the royal treasury.

The tyrant cramps a nation's power,
Consumes its wealth and energy;
As frost doth nip the opening flower,
And barren makes a fruitful tree.

THE word Bramble is given in the authorized version of the Holy Scriptures as the equivalent of three different words. The venerable translators were justly desirous of conveying a true notion of the character of the plant or tree named, the actual one being unknown to them. The word Atad, which seems to be the representative of our English Bramble, occurs first in Gen. l. 10, 11, where it is evidently used as the proper name of a place, probably on account of an abundance of the plant growing there. We have in this place the

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burial of Jacob in the land of Canaan recorded. Joseph, having received permission to fulfil the oath which he had sworn to his father, prepares to carry it into effect. There went up with him a very large company, "and they came to the threshing-floor of Atad, which is beyond Jordan." "Beyond Jordan" here means "on the west of Jordan;" Moses having written and revised his books on the east of that river. Jerome says that this place lay between the banks of the Jordan and Jericho, and that Bethagla was built there at a later period. Here the company remained for seven days, and "a great and very sore lamentation" was made for the deceased patriarch. The Canaanites, the inhabitants of the land, perceiving "the mourning in the floor of Atad," gave it the name of "Abel-mizraim;" that is, "the mourning of the Egyptians."

We next find it in Jotham's apologue, which is commonly called Jotham's parable, Judges ix. 14, 15, where the word is rendered Bramble in the English version. The Israelites, on account of their sins, were allowed to be oppressed by the Midianites for seven years. These Midianites were descended from Abraham and Keturah, and had their chief abode on the east of the Dead Sea, from whence, during harvest time, they made inroads upon Canaan. "They destroyed the increase of the earth, till thou come unto Gaza" (thus ravaging the whole breadth of the land), "and left no sustenance for Israel, neither sheep, nor ox, nor ass." They entered upon the land with their cattle and tents, and were as grasshoppers for multitude; they and their camels being innumerable. At length it pleased God to raise up Gideon, a mighty man of

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valour, who was filled with a spirit of true patriotism, to lead the Israelites against the Midianites, and free His people from their oppression. The patriotic disinterestedness of Gideon is shown by his refusal to listen to the request of the people after they had freed themselves from the yoke of their enemies. "The men of Israel said unto Gideon, 'Rule thou over us, both thou and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.' And Gideon said unto them, 'I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.'"

The authority which Gideon declined was, however, coveted by Abimelech, one of his sons by a concubine. The rest of his sons, except Jotham the youngest, assisted the design, and were rewarded for their folly with death; for Abimelech slew them by the purchased aid of a number of vain and light persons. The Shechemites then made Abimelech king, and Jotham heard of it. Shechem (now Nâbulus) lies between the two mountains, Mount Gerizim, on the south, and Mount Ebal, on the north, about the centre of Palestine. As Dr. Robinson approached the eastern end of the town in 1838, he writes that "all at once, the ground sinks down to a valley running towards the west, with a soil of rich black vegetable mould." "Here," he adds, "a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts, and flow westwards in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with

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it in Palestine." It was from some projecting rock on the precipitous side of Mount Gerizim, which overhangs this fertile vale, that Jotham delivered his apologue :—

" Hearken unto me, ye men of Shechem, that God may hearken unto you ;

" The trees went forth *on a time* to anoint a king over them ; and they said unto the olive tree, ' Reign thou over us.' But the olive tree said unto them, ' Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees ?' And the trees said to the fig tree, ' Come thou, and reign over us.' But the fig tree said unto them, ' Should I forsake my sweetness and my good fruit, and go to be promoted over the trees ?' Then said the trees unto the vine, ' Come thou, and reign over us.' And the vine said unto them, ' Should I leave my wine, which cheereth God and man, and go to be promoted over the trees ?' Then said all the trees unto the Bramble, ' Come thou, and reign over us.' And the Bramble said unto the trees, ' If in truth ye anoint me king over you, then come and put your trust in my shadow : and if not, let fire come out of the Bramble, and destroy the cedars of Lebanon.' "

Jotham then showed the Shechemites the application of this apologue to their conduct. They had desired Gideon, the olive tree, by whom, as their leader, under God's direction, they had been again put in possession of the fatness of their land, to rule over them. But he declined the proffered honour for himself, and also for his sons, children of his wife, who may be justly regarded as the fig and the vine, being entitled by the law of God to succeed to the inheritance of their father. The Shechemites were not, however, content without a king ; and therefore they chose the base-born Abimelech, who is well represented by the Bramble, which has roots which are very tenacious of life and difficult to eradicate. The branches, moreover, throw themselves out in all directions, choking the trees among which they grow and impeding their growth. They

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also attain to a great length, and by their weight the extremities at length reach the ground, and immediately form roots whence new stems and branches spring up all round. Again, many of the branches die and become dry when they have once borne fruit, and are thus capable of being easily ignited, and from their position readily convey the devouring flame to the surrounding trees, even to the stately cedars, if sufficiently near to them. The vengeance which was thus intimated in Jotham's apologue, was not long in overtaking Abimelech and the Shechemites. The latter having taken refuge in the house of Baal-berith, Abimelech with his followers brought boughs of trees, piled them before the hold, and set them on fire, so that a thousand men and women were consumed by the fire which came out from Abimelech. "Thus God rendered the wickedness of Abimelech....and all the evil of the men of Shechem....upon their heads."

The word Atad again occurs in Ps. lviii. 9. We may observe that several interpretations of this verse have been given. If we read verses 7—9 carefully, we shall, however, perceive that, under various metaphors, it is intimated that whatever the wicked undertakes he shall fail to accomplish; not through any carelessness or incompetency on his part, but simply by the will of God. Ewald thus proposes to translate verse 9: "Before your pots feel the thorn, whether green or dry, the tempest will sweep it away." We may well conceive a number of travellers crossing the desert and preparing to cook their food. They collect brambles and thorns to make a fire; already is the pot hung with its contents, the thorns placed beneath and ignited, but ere

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the heat which the flame produces has any effect upon the pot, the whirlwind which scours the desert sweeps away the crackling fuel, and the travellers are disappointed of their refreshing meal.

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FENNEL FLOWER.

Ketzach; *Heb.* Nigella; *Tou.* La nièlle; *Fr.* Der schwatzkümmel; *Ger.* Nigelle; *Dut.* Nigella; *It.* and *Port.* Aranuela; *Sp.* Ozarnucha ziele; *Pol.*

KETZACH, which occurs only in Isaiah xxviii. 25, 27, is rendered fitches in the authorized version. There cannot be much surprise that the translators should give some word which denoted an agricultural plant as an equivalent to Ketzach; for it is associated by the sacred writer with cummin, and wheat, and barley, and rye. "When the plowman hath made plain the face thereof, doth he not cast abroad the fitches (Ketzach), and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place?" It is evident, also, that it was a smaller plant and grain than wheat; thus at verse 27, "for the fitches (Ketzach) are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches (Ketzach) are beaten out with a staff, and the cummin with a rod;" whence we must infer that a smaller instrument was sufficient for the purpose of separating the seed from the plant.

Jerome and a whole host of authorities understand the word to mean *gith*, which was named Μελανθιον by the Greeks, and by the Latins, Nigella, of which *Nigella orientalis* is figured in our group. Ballester says that it was a plant of common cultivation in gar-

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dens, growing to the height of a cubit. The leaves are like our fennel, and the flower disappearing, the ovary shows itself like the poppy at the extremity of the stem. The seeds are contained in small cells, separated from each other by membraneous partitions. They are small, very much like those of the leek, but of a very fragrant smell, and quite black.

Ausonius tells us that Black-seed, as the seed of this plant is also called, is "pungent as pepper;" Pliny, that it is good for seasoning food. He states, moreover, that it is much used in the bake-house, and that it imparts a grateful flavour to bread. It is probable that it was used much as we use carraway-seeds.

Nigella orientalis, or the yellow Fennel Flower, is a native of Syria, growing to about eighteen inches in height. It bears an ornamental flower from June to September. It was first imported into this country in the year 1699.

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TARES.

Ervum; *L.* L'ers ervillier; *Fr.* Die erve; *Ger.* Erven; *Dutch.* Ervo; *Ital.* Yero; *Sp.*

VARIOUS have been the plants suggested as being referred to by our Lord in the parable where Tares are said to have been sown by an enemy among the wheat; Matt. xiii. 25, 27, 29, 30. We shall first speak of that which our translators selected, probably decided by the meaning of the word, feeling that they could not with certainty determine the plant referred to. Tare is from the Dutch *Teren, absumere,* because it destroys the corn. Richardson says this is the Anglo-Saxon, *Tir-an,* to prey upon, to consume. The generic name *Ervum* has likewise reference to the injurious character of this plant, being derived from *erw,* a Celtic word, signifying tilled land, to which the plant is a pest. The hairy Tare *(Ervum hirsutum)* bears a number of small pale blue flowers, and is very common both in England and on the continent. It blooms in the months of June, July, and August, and is a very troublesome weed in our corn fields, and particularly on light sandy soils.

From this we may see how well the Tares do suffice to convey with accuracy the lesson which ζιζανια are intended to teach in the parable; but authors have been desirous of substituting a plant which should have a close resemblance to wheat. They first assumed that it was a plant which rises to the height of the corn;

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and Mintert says, "it is a plant in appearance not unlike corn or wheat, having at first the same kind of stalk, and the same viridity, but bringing forth no fruit, at least none good." It is also alleged that Ζιζανιον does not include every kind of weed which springs up among corn, but has reference to a particular species indigenous to Canaan, which bears a close likeness to wheat, but when sown degenerates, and puts on another form and nature. Whence we are led to regard Darnell as the representative of Ζιζανιον. Johnson says, "Among the hurtful weeds, Darnell (Lolium album) is the first. It bringeth forth leaves like those of wheat or barley, yet rougher, with a long ear, made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about and scattered abroad. They grow in fields among wheat and barley. They spring and flourish with the corn; and in August the seed is ripe."

Whether we understand the *Ervum* or the *Lolium*, however, the word Tares gives to us a very accurate notion of the original. The man "sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat;" and "when the blade was sprung up, and brought forth fruit, then appeared the tares also." The servants told their master of this, and said, "Wilt thou that we go and gather them up?" From this it would seem that there was a sufficient difference between the two to enable a practised observer to distinguish the presence of the Tares at an early period of the corn's growth. The servants would

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not have asked this question, if both the corn and the Tares had formed the seed vessels. The ripening corn, standing thickly together, would forbid the thought that it was practicable at so late a period of its growth to eradicate noxious weeds, because the walking amongst it would tread it down and be hurtful to it. Their inquiry then must have been made when treading upon it would do very little harm, as in an early stage, when it is a common thing to press the young plants down by means of a heavy roller, so that the roots may be forced down into the soil. We do not, therefore, require that very close resemblance which some seem to desire. There would be an evident difference between the good plants and the bad. "By their fruit ye shall know them."

There is this to be said in favour of the opinion that Darnell is intended, namely, that the root, stems, leaves, nay even the ears, closely resemble the wheat plant; so that at that period when the young plant would suffer no injury by being trod upon, a careless person, or one with an unpractised eye, might do much harm by pulling up wheat instead of Tares, mistaking the one for the other. We thus see how judicious the reply of the husbandman was, when his servants asked him, "Wilt thou that we go and gather them (the tares) up?" "Nay," he answered; "lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them.'"

Subsequent to our Lord's time, it was not the custom to lay together the tares, and bind them in bundles to

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be burnt, at the time of harvest. The reapers gather both together, and when the grain is separated from the ear, a sieve is used which allows the worthless seed to pass through, and retains the good corn. Some travellers inform us that the seeds of the Darnell, if allowed to remain with the corn, and thus the two are ground together and made into bread, have a very injurious effect upon the nervous system, producing giddiness and other unpleasant sensations. This is by no means of modern origin, for Virgil says—

" Interque nitentia culta
Infelix lolium et steriles dominantur avenæ."

And we have the testimony of many who have eaten of it, that it causes a general tremor of the body, heaviness, sleepiness, languor; and that serious accidents have been produced by its being incautiously or unwittingly mixed with corn. In China and Japan its use is forbidden by law.

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SOAP.

Salsola; *L.* La soude; *Fr.* Die sodapflanze; *Ger.* Loogkruid; *Dut.* Soda; *Ital.* Sosa; *Sp.* Solianka; *Russ.* Saltyder; *Dan.* Soudaôrt; *Swed.*

Bor and Borith, the one a masculine and the other a feminine noun, are used to describe the ashes of the saltwort, which are even in modern times used in Oriental countries for washing linen. They also denote the plant itself. The proper meaning of the word denotes a purifying or cleansing substance.

The plant which is intended by these words, is allowed by most writers to be the prickly Saltwort, (Salsola Kali), which is frequently found growing upon sandy sea-shores, consisting of many prostrate stems, putting forth spreading branches. The leaves are very numerous, awl-shaped, growing alternately on the stems and branches, and are of a fleshy substance. The white or pale pink flowers are seated in the axis of the leaves, and bloom in the month of July.

Saltwort is commonly grown on the coast of Spain, and the Mediterranean, and many little islands in different parts of Europe. The plants are burnt to obtain the soda which they contain. In its unwashed state, together with the ashes of the plant, it is known by the name of barilla, and is much used in the manufacture of glass.

Rauwolf informs us that there are two kinds of Salsola in Syria and Palestine. One of these which re-

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sembles our small Saltwort, is a stout bushy plant, having many slender branches, and on the top full glumes, and below these, narrow leaves pointed, the upper surface of which is ash-coloured, and the under surface white.

In the district of Belka, which is on the eastern bank of the river Jordan, this plant grows very plentifully. The Arabs prepare from it, not only artificial salt, but ashes for soap-making, and carry on a considerable traffic in this article of commerce. Nor is it confined to the above-named district, it is found also near the beautiful fountain 'Ain Jidy (Engedi), which lies near the west coast of the Dead Sea, about midway between its northern and southern extremities. Robinson describes this fountain as one from which there was "bursting forth at once a fine stream upon a sort of narrow terrace or shelf of the mountain, more than four hundred feet above the level of the sea. The stream rushes down the steep descent of the mountain below, and its course is hidden by a luxuriant thicket of trees and shrubs, belonging to a more southern clime." "The water is limpid and sparkling." Among the smaller plants discovered growing on the luxuriant banks of this stream, was "an herb called by the Arabs, Hŭbeibeh, with a smooth, shining, reddish stalk, and small glass-like leaves, the ashes of which are called *el-Kŭli* (alkali), from their peculiar alkaline properties."

The estimation in which the ashes of this plant were held on account of their purifying properties, may be understood by observing the use which the sacred writers make of it to convey instruction. The patient

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Job, (ix. 30,) acknowledges man's inability to justify himself in the sight of God; he declares the attempt to be labour in vain. "If I be wicked, why then labour I in vain? If I wash myself with snow-water, and make my hands never so clean (with *Bor*); yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me." Here are snow-water and *Bor* used, as being the two best means of purifying the body, to represent the best possible methods which man could adopt for clearing himself from iniquity in the sight of God, and yet these are shown to be of no avail. The soul would still be defiled by sin, would still be clothed with filthy rags, though made never so free from guilt in the sight of man.

The same lesson is taught to the Jews by the prophet Jeremiah, ii. 22. The Jews had gone astray and served strange gods. They had imitated the idolatrous practices of the Egyptians and Assyrians, and the prophet assures them that their "own wickedness should correct them, and that their backslidings should reprove them" for having forsaken the LORD their God; Yea, he adds, "though thou wash thee with nitre, and take thee much sope *(Borith)*, yet thine iniquity is marked before Me, saith the Lord GOD *(Jehovah)*."

This plant was also used in smelting metals to make them melt and flow more readily and purely. Isaiah, c. i, exhorts the Israelites to repentance, denouncing God's judgments upon them, and at the same time promises that grace shall be given to them. He foretels God's intended dealings with His people, saying, in His Name, "I will turn My hand upon thee, and

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purely [according to pureness *(Bor)*] purge away thy dross."

Again it is referred to by Malachi, who calls it "fuller's-soap;" iii. 2. Speaking of the coming of our blessed Lord, he says, "He is like a refiner's fire, and like fuller's-soap *(Borith)*, and He shall sit as a refiner and purifier of silver." In connection with this passage, we may observe that the test of purity used by the refiner is this; when the silver is in the crucible, the refiner watches it, while undergoing the process of purification, until he sees his own face clearly reflected by the shining fluid; it is then considered to have been purified to the utmost. This conveys a beautiful and simple idea of the nature of our blessed Lord's watchfulness over His people, while they are passing through the furnace of affliction in the world. Their whole earthly pilgrimage is marked by the cross, they are required to take up the cross daily, to bear the cross, and to follow Christ. They are in the world as in a crucible, and when their blessed Lord sees in their souls the image of His own Divine nature clearly reflected, then are they made "complete in Him;" then are they "conformed to His image;" then are they made holy even as He is holy.

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THE WHITE LILY.

Shushan; *Heb.* Lilium; *L.* Le lis; *Fr.* Die lilie; *Ger.* Lelie; *Dut.* Giglio; *Ital.* Azucena; *Sp.* Liliaja; *Russ.* Lilia; *Pol.*

THE word Shushan, which is rendered Lily in the authorized version of the Scriptures, is assumed to be derived from a root-word signifying *to be white.* The ground of this assumption is evidently the use of words, which according to analogy would be derived from such a root, describing substances the predominating colour of which is white. Thus, *shaish*, white marble; *shesh*, fine linen; and also the application of the name Susannah to the wife of Joachim, who was falsely accused of unchastity by the two elders, and delivered from their malice by the judgement of Daniel. The name refers to her spotless purity, of which white has ever been deemed the fittest emblem. Hence we are led to reject the suggestion that some of the coloured liliaceous flowers are intended by the term Shushan, since we infer that it has reference to a white flower; and for the same reason we might perhaps be justified in rejecting the Egyptian Lotus, which is a pink flower,

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although it is strongly contended to be the Lily of the Scriptures.

That the Lotus or Egyptian Water Lily comes with some pretensions cannot be doubted, and it is not unlikely to be acceptable to English readers, who have in their mind's eye the beautiful white Water Lily (*Nymphæa alba*) of our own lakes and rivers. This Lily, however, was not likely to be very well known to the Israelites, at the time when it is mentioned by the later writers, who would naturally make use of those objects which were familiar to the people whom they would instruct by images.

There are many species and varieties of the Lily; but when we hear the name, we instinctively think of pure whiteness in connection with it. The great naturalist Pliny reckons it as the next in excellence to the rose. In the East it has ever been esteemed as emblematic of the most perfect purity. It is a favourite with the poets as an emblem. Thomson speaks of one

> "Unstained and pure
> As is the lily."

Barry Cornwall celebrates the fairness of its brilliant whiteness:—

> "The lily, of all children of the spring
> The palest,—fairest too, where fair ones are."

Percival compares the purity of its colour to that of the purest snow:—

> "A lily, in mantle of purest snow,
> Hung over a silent fountain,
> And the wave, in its calm and quiet flow,
> Displayed its silken leaves below,
> Like a drift on the windy mountain;

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It bowed with moisture, the night had wept,
When the stars shone over the billow,
And white-winged spirits their vigils kept,
Where beauty and innocence sweetly slept
On its pure and thornless pillow."

We see, from the universality of this sentiment in connection with the Lily, how fitly it is chosen by Solomon, in the Canticles, to express the notion of the most exalted purity. "As the lily among thorns, so is my consort among the maidens" (ii. 2).

The Canticles have always been regarded by the Church as a sacred allegory, representing "the mystical union that subsists between Christ and His Church," in figures taken from the endearing relation and chaste affection existing between a bridegroom and his espoused bride. In vi. 2, the Church is thought to profess her faith in Christ: "My Beloved is gone down to His garden, to His shrubberies of odoriferous plants, to feed in His gardens, and to gather lilies. I am my Beloved's, and my Beloved is mine; feeding among lilies!" *(Taylor's Translation.)* What can we imagine more suitable to represent the purity of those white-robed saints, who "have washed their robes and made them white in the blood of the Lamb?" Well were it for us, if, as we admire the beauteous productions of our cultivated gardens, we were to inquire more earnestly into our own condition; if the pure white of the Lily were to direct our thoughts to the consideration of our own progress towards that state of perfect purity and holiness which alone can render us fit inhabitants for the gardens of the celestial paradise. We may well calmly meditate in such secluded spots, as

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"He who amidst the sweets of summer bowers
Oft musing strays,
Pausing the while to bend o'er cherished flowers
Fond, frequent gaze—

Seemeth to read, as in bright cups of dew
Reflected deep,
Thoughts sweet and loving, visions fair yet true,
Which there enfolded sleep.

And if midst holiest words the Lily's name
Doth written lie,
More earnest gaze the snow-white blossoms claim
From thoughtful eye.

Oft hath the Lily been the poet's theme—
But all too weak
The words that make it but the image seem
Of some fair maiden's cheek.

Fair flower! they wrong thee who thus lightly heed
Thy lesson sure,
Nor in thy spotless hue the likeness read
Of spirit pure—

Of virgin spirit;—innocent and meek,
As maiden mild;
Nor this alone:—of high resolve doth speak
Thy blossom undefiled.

Stately the 'noble plainness' of the form,
Untouched by pride;
Thou droopest not, but dost the sun or storm
Calmly abide.

Like to some saintly one thou seemest to stand
In robe of snow,
And, meekly steadfast, wait the heavenly Hand
That seeks where lilies grow."

DAYS AND SEASONS.

Hosea uses the Lily as an emblem of God's favour to the Israelites upon their repentance, xiv. 5. "I will be as the dew unto Israel, he shall grow (or blossom) as the lily;" he shall grow rapidly and be fruitful in

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holiness. In the apocryphal book Esdras (2, ii. 19), it is also introduced in a description of the blessings which are designed for Israel:—"I have.... prepared for thee twelve trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy;" which is accompanied with the command, "Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked."

In 2 Esdras v. 24, the Lily is used to denote the people of Israel.

"O Lord, That bearest rule, of every wood of the earth, and of all the trees thereof, Thou hast chosen Thee *one only vine:* and of all lands of the whole world Thou hast chosen Thee *one pit:* and of all the flowers thereof *one Lily:* and of all the depths of the sea Thou hast filled Thee *one river:* and of all builded cities Thou hast hallowed *Sion* unto Thyself: and of all the fowls that are created Thou hast named Thee *one dove:* and of all the cattle that are made Thou hast provided Thee *one sheep:* and among all the multitudes of people Thou hast gotten Thee *one people:* and unto this people, whom Thou lovedst, Thou gavest a law that is approved of all."

Its flourishing growth and beauty is referred to in Ecclesiasticus, in urging the people to praise God for His works (xxxix. 16); also in recounting the excellent and patriotic services of Simon, the High Priest, son of Onias, where he is described as "lilies by the rivers of waters" (l. 8).

The Lily was so much esteemed by the Israelites, that they chose it as a model for ornaments; with which they beautified the capitals of the pillars of the porch of Solomon's temple (1 Kings vii. 19); and also the brim of the molten sea (vii. 26). They appear, moreover, to have formed a musical instrument so as to re-

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semble the stem of the Lily with a single flower, fully expanded at the extremity; and so having very much the appearance of some of our modern wind-instruments. We learn this from the titles of certain of the Psalms, as that of Ps. xlv., which describes the majesty and grace of Christ's kingdom, and is addressed to the Chief Musician upon Shoshannim, that is, upon the Lilies; from which we infer that when the Psalm was sung, it was intended to be accompanied by music on these instruments.

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GARLIC.

Shumim; *Heb.* **Allium Ascalonicum**; *L.* **Echalote,** *or* **ail stérile**; *Fr.* **Die schalotte,** *or* **aschlauch**; *Ger.* **Chalotte**; *Dut.* **Scaloni,** *or* **cipolle maligre**; *It.* **Escalonia,** *or* **chalote**; *Sp.* **Scalotlöjen**; *Dan.* **Chalottenlök**; *Swed.* **Ossleych**; *Boh.* **Mogyoró-hagyma**; *Hung.*

THE effect of a servile condition upon the mind and character of a people is shown in the conduct of the Israelites. We see it unhappily too much in this country, where the legal provision for the poor has gone very far to destroy that feeling of self-respect and self-dependence which is of the greatest value in the formation of the Christian character. It has the effect of destroying care and forethought, which make men provident in their habits. The unskilled labourers of England, taken in the mass, spend all their earnings, small or large, almost immediately; except in instances where they join clubs with a view to relief and assistance in times of sickness. The consequence is, that they have no care for the future, because the club or the parish will provide for their actual necessities in case of need. This is very much the condition of mind of the Israelites when they were in the wilderness. There was no complaining so long as their flocks and their herds lasted, but when these were consumed, or

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were materially reduced in number, and their only food was manna, they began to think of the flesh-pots of Egypt. They remembered then, that though for a long time they had been oppressed and overworked, yet they had food in abundance, and forthwith they began to murmur against Moses—"Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." No doubt many of the children of Israel had been employed on public works in Egypt, and had been fed at the expense of the royal treasury, and they now looked with longing eyes on the good things of the fertile land of Egypt. The "terrible and howling wilderness," yielded none of those cooling and savoury fruits which had proved so grateful in Egypt, and they would fain have returned and submitted again to the yoke of bondage which they had just escaped. Such, alas! is too commonly the disposition and conduct of many who seem to have been set free from the slavery of sin. For a time they appear to sustain the conflict with the temptations which assail them; but the flesh warreth against the spirit, and unhappily with fatal effect; "the dog returns to his vomit, and the sow to her wallowing in the mire." The sins which had so long kept the soul in slavery resume their ascendancy, and the last state of the apparently repentant sinner becomes worse than the first.

There can be little doubt that the Garlic named in the passage quoted is the "shallot" (*Allium Ascalo-*

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nicum), which is so named by us because it was brought from Ascalon into Europe. We know that it was cultivated anciently in Egypt, and it is mentioned by Herodotus as one of the articles supplied to the labourers engaged in the erection of the Pyramids. He says that sixteen thousand talents were paid for this vegetable food alone.

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CAMPHIRE, OR ALHENNA.

Copher; *Heb.* Alhenna; *Arab.* Kypros; *Gr.* L'henné; *Fr.*

"A cluster of Al-Henna is my beloved to me,
Of Al-Henna from the plantations of En-gedi."
CANT. i. 14.

"The fragrant Henna, with the nards."
CANT. iv. 13.

THE two quotations above are from Mr. Taylor's translation of the Song of Solomon, which is rendered very intelligible by the insertion of words here and there, which the translator has conceived to be understood in the original; and, in general, the sense seems to be brought out more in accordance with the feelings with which we ought to enter upon the perusal of this book, so rich in beautiful imagery.

It is only in these two places that the Camphire, or Al-Henna, is mentioned in the Scriptures. It is a plant which is held in great estimation in Oriental lands, on account of the delicious fragrance which its flowers diffuse. Authorities are unanimous in the opinion that this plant is intended by the Hebrew word *Copher*.

The Henna plant (*Lawsonia inermis*) is a tall shrub, growing in great abundance both in Egypt and Syria. It attains to the height of from six to ten feet. The stem and branches are covered with a dark grey bark. The flowers grow at the extremities of the branches,

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in long clusters. The smaller ramifications of the clusters are of a reddish hue, and opposite, and from the axillæ formed by these at the point of their divergence from the stem, a small and nearly round leaf terminating in a point springs forth; the corolla consists of four petals, curling up, of a light yellow. Between each petal are two white filaments, each surmounted by a golden anther, and one solitary pistil. The pedicle, or footstalk of the flower, tinged with red at the point of its emergence from the branch, shades off into a pale green. The calyx, like the corolla, is divided into four segments, of a delicate green, but tipped with red. The fruit is at first green, becoming darker as it ripens, until it is quite red, afterwards changing to brown when dried. The capsule is divided into four compartments, each containing a brown-coloured triangular seed. The leaves of the shrub are of a long oval shape, of a pale green hue, and placed opposite to each other on the branches.

The whole shrub is one of those which are most grateful both to the sense of sight and smell. The deep grey colour of its bark, the delicate green of its foliage, the rich blending of white and yellow, with which the flowers, clustered in thyrses like the lilac, are coloured, and the red tint of the ramified branches which sustain them, constitute a combination of the most agreeable kind. These clusters of flowers exhale the sweetest odours, filling the gardens and apartments which they adorn. The ladies delight to decorate themselves with them, and also their dwelling-rooms. They use them as nosegays, and attach them to their dress as bouquets. The Arabs, the Greeks, and the Turks would fain con-

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fine this delicious plant to their exclusive use, and accordingly are displeased when they see Christian or Jewish women sharing it with them. From this account we see the suitableness of Mr. Taylor's rendering: "In my bosom he shall constantly rest: a cluster (a thyrse) of Al-Henna is my beloved to me, *(of Al-Henna)* from the plantations of En-gedi." These plantations, or fruiteries, were not far from Jericho. They abounded in aromatic shrubs, including, probably, the famed balsam of Judea. From what is said in Ezek. xlvii. 10, it may be conjectured that Engedi was a watery locality, not far from the river, as well as being also a fountain. This coincides with Dr. Shaw's account of Al-Henna; for he says it requires much water, as well as the palm, for which Jericho was famous, even among the Romans, as Horace celebrates the fat palm-groves of Herod, when speaking of the opposite disposition of two brothers.

> "Cur alter fratrum cessare et ludere et ungi
> Præferat Herodis palmatis pinguibus, alter
> Dives et importunus ad umbram lucis ab ortu
> Silvestrem flammis et ferret mitigat agrum,
> Scit Genius, natale comes qui temperat astrum,
> Naturæ Deus humanæ, mortalis in unumquodque caput, vultu mutabilis, albus et ater."

The leaves of the Henna are dried and pulverized, and this powder is constantly sold in Oriental markets as an indispensable article for the toilet. The females, by the addition of water, make it into a soft paste, with which they dye their nails, their hair, and the palms of their hands.

To "dress or pare her nails," in Deut. xxi. 12, seems to have some reference to this practice of staining

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the hands and nails. Sonnini, in his "Travels in Egypt," tells us that Egyptian women could no more dispense with the dyeing of their hands and nails red, than with their clothes. Of whatever condition or religion they may be, all adopt the same means to obtain this kind of ornament, "which the empire of fashion alone could perpetuate, for it assuredly spoils fine hands much more than it decorates them. The animated whiteness of the palm of the hand, the tender rose colour of the nails, are effaced by a dingy layer of a reddish or orange-coloured drug." The practice appears to have prevailed amongst the ancient Egyptians, for the nails of mummies are generally of the same red hue.

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GALBANUM.

Chelbenah; *Heb.* Chalbane; *Gr.* Bubon; *L., Fr., It., Sp., Da.* Steineppich; *Ger.* Gomeppe; *Dut.*

THE substance named Galbanum is a gum exuded from a shrub belonging to the natural family *Umbelliferæ (Bubon Galbanum)*. An incision is made in the stalk of the plant a little above the root, from whence it immediately flows spontaneously, and soon becomes sufficiently inspissated for gathering. It was one of the ingredients directed to be used in the preparation of incense (Exod. xxx. 34): "Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy."

This gum is of a fetid and disagreeable smell, but being much more powerful than the other substances with which it is directed to be intermingled, it is supposed to have strengthened the perfume, and made it more durable in its effects.

Galbanum is now used in medicines in cases where

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assafœtida and ammoniacum would be too powerful in their odour.

The plant is very much like fennel. There was a plant to which this name was given by the Romans, which is said to have emitted so powerful a scent as to drive snakes away from stables.

> "Disce et odoratum stabulis accendere cedrum
> Galbaneoque agitare graves nidore chelydros."
> VIRG. GEORG. iii. 415.

Calpurnius, also, who closely imitated the Eclogues of Virgil, mentions the same fact in his fifth Eclogue.

> "Lurida conveniet accendere Galbana septis;
> Abfuit ista malis odor anguibus."

The incense, the composition of which is described above, was to be peculiar to the service of the holy place; all the people were prohibited from making any like unto it on pain of death. "Whosoever shall make like unto that (perfume), to smell thereto, shall even be cut off from his people." It was burnt night and morning by the officiating priest, upon an altar prepared for the special purpose, called the altar of incense. It was made of shittim (acacia) wood, the top being an exact square, each side measuring a cubit, and the height of it being two cubits. It had also a horn at each corner, made of the same material. The whole surface of the altar, the top and the sides, and the horns, were overlaid with gold. The priest having filled his censer with fire from the altar of burnt-offerings, and added the necessary quantity of the perfume, entered into the holy place, bearing the smoking censer in his hand, and placed it upon the altar, which was fixed exactly over against the table of shewbread.

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Having done this he immediately retired. Zacharias was performing this duty in the temple at Jerusalem, when the angel appeared to him to announce that his wife should be the mother of the forerunner of our Lord, John the Baptist.

It was not permitted unto the Levites to touch the censers. An infraction of the command which prohibited them from so doing, brought down a fearful punishment upon Korah, Dathan, and Abiram.

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THE POMEGRANATE.

Rimmon; *Heb.* Punica; *W.* Le grenadier; *Fr.* Der granatbaum; *Ger.* Granaatboom; *Dut.* Granato; *Ital.* Granado; *Sp.* Romeira; *Port.* Rumman; *Arab.* Granatnik; *Russ.*

How kindly Nature gives the fruit
Which best the wants of man doth suit!
Where summer's sun doth scorch the earth,
There the pomegranate hath its birth;
Whose grateful fruit doth constant cheer,
And well refresh throughout the year,
The natives of the sultry fields,
Where oft the land no water yields.

THE Pomegranate is a tree of great value in hot climates. Its appearance when growing wild is somewhat like our hawthorn trees, attaining the height of about eighteen feet. It resembles it indeed very much in the manner of its growth, sending forth a number of arborescent stems from the same root. The branches are of considerable thickness, and thorny. The leaves are lanceolate, and are very similar to those of the myrtle and the olive, having reddish footstalks. Its bushy form thus renders it a suitable shade in the warm countries of the East, and the kingly general of the armies of Israel might well avail himself of its friendly shelter while abiding in the uttermost parts of Gibeah, 1 Sam. xiv. 2.

This tree flourishes in Southern Europe, whence it

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is not surprising that it should be found indigenous to Egypt and Syria. In Canaan indeed it seems to have grown in great abundance, since many villages and towns bear the name of *Rimmon*, doubtless given to them on account of the plantations of this tree in their environs.

The Pomegranate was one of the choice trees of the vineyard, for we read in the Song of Solomon (vii. 4), "Let us get up early to the vineyards, let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth;" thus being classed with the vine, whose rich fruit was so highly esteemed by the inhabitants of Palestine. There is, however, in this passage, reference to something of higher import, the care of Christ for His Church. The going early to the vineyards reminds us of His vigilant care. The flourishing vine shows His desire to find the Church in a healthy and growing state. The expected appearance of the tender grape, and of the budding forth of the Pomegranate, point to His looking for the promise of the fruit of good works in the branches, the individual members of His Church; and together they should warn us not to be slothful and unfruitful, lest, being found to be merely cumbering the ground, we be cut off, and withering through lack of nourishment from the living root, we at length be cast into the fire to be burnt.

The prophet Haggai introduces the Pomegranate among those trees which he names to the Israelites as typical of the blessings wherewith God should bless them on their turning away from their sins, which had hindered the erection of the second temple: "Is the

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seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you." Hag. ii. 19.

That the Pomegranate was indigenous to Palestine, is evident from Numb. xiii. 23, where we find that some were taken as specimens of the produce of the land, by the spies whom Moses sent to view Canaan. It is enumerated among the chief riches of that goodly country into which the LORD had determined to bring the descendants of Abraham (Deut. viii. 8): "The LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass."

The Pomegranate is a delicious fruit. It is of a globular form, and as large as a moderate-sized apple. It is surmounted by a little round knob, measuring two or three inches in circumference. On dividing it we find the interior of a yellow colour, and divided into nine or ten compartments, each containing a quantity of purple seeds, with a sweet liquor or juice, having a slight touch of acidity. The fruit is most abundant in a ripe state towards the latter end of August, and it is then that families lay up a store for the succeeding winter. There are three kinds of the fruit: one of them is sweet, another remarkably sour, and the third has sweetness and acidity combined in very palatable

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proportions. The first and last of these are served up at table occasionally with rose-water and sugar. The sour kind is expressed for its juice, which is used as vinegar. The kernels (dried and fresh) form an important article for culinary purposes.

The Pomegranate is not only agreeable to the palate but also pleasant to look upon. In the Song of Solomon it is used as an image. There the colour of the pulpy substance within is used to liken unto it the blooming freshness of the human face divine (chap. iv. 3): "Thy cheeks are like a piece (a section) of a pomegranate within thy locks;" which is repeated at chap. vi. 7. Thus beautiful in appearance, it was natural that it should be taken as a model by the carver and the artist. Accordingly, we find that the hem of the high priest's ephod was to be decorated with Pomegranates (Ex. xxviii. 33) of blue, and of purple, and of scarlet; with a golden bell between each pair. "A golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about." Carved Pomegranates were also placed upon the capitals of the columns in the temple, and over them, at the summit of the capital, as we understand the description, was a mass of floral ornament, which is called by the sacred penman "lily-work." 1 Kings vii. 18, and elsewhere.

The Pomegranate also yielded a kind of must or wine. "I will cause thee to drink of spiced wine of the juice of my pomegranate," Solomon's Song, viii. 2. Philostratus says, that at Erythræ, in Ionia, Pomegranate trees were grown, which afforded a kind of vinous liquor, which was used as a sort of sherbet.

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Dioscorides informs us that Pomegranate wine was pressed out of the ripe fruit, after the kernel had been removed, but that it was not fit for preservation until very much reduced by boiling.

Egypt appears to have yielded an abundance of the Pomegranate, for when the Israelites wandered back to the wilderness of Zin, because they were unable to enter Canaan, they complained against Moses for bringing them out of Egypt, saying that the place in which they were "is no place of vines or of Pomegranates." The absence of this tree seems to have been regarded as a mark of desolation; for we read in the book of the prophet Joel (i. 12), "the pomegranate trees.....even all the trees of the field, are withered: beause joy is withered away from the sons of men."

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DOVE'S DUNG.

Ornithogalum ; *L.* Ornithogale; *Fr.* Die vogelmilch ; *Ger.* Vogelmelk ; *Dut.* Ornitogalo ; *It.* and *Sp.* Ornitogale; *Russ.*

MANY and various have been the attempts to arrive at a satisfactory understanding of the passage wherein Dove's Dung is named, 2 Kings vi. 25. It is quite possible that it may be intended to be taken literally, since supposing the "ass's head" to have reference to an ass-load of corn, we may conclude Dove's Dung to have been actually purchased at the price mentioned, for the purpose of making fires to bake cakes; such being by no means an uncommon practice in the East. We may, however, as many whose authority is not to be despised have done, regard the name to be that of a tuber or root, which is not at all unpalatable, but, on the other hand, is frequently eaten by the poor. The root which has been thought most likely to have been meant is the bulb of the Star of Bethlehem *(Ornithogalum umbellatum)*, a plant indigenous to Syria, to neighbouring countries, and well known in our own land, and an undoubted native.

It is affirmed that in Syria it has been at all times used as an edible root; and Dioscorides assures us that, after a quantity of them were desiccated, they were pul-

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verized, and mingled with bread-flour, and thus added to the quantity without diminishing its nutriment. They were also eaten when raw and roasted. The Italians, too, according to Laurentius, and the peasants of adjacent countries, habitually roasted the roots of the Star of Bethlehem, as we do chestnuts, and ate them. They also boiled them, and pilled and used them as salad, with vinegar, oil, and pepper. The valleys and plains in the vicinity of Samaria are filled with this pretty wild flower; and the great scarcity of its roots, while Benhadad was besieging the city, is a sign of the greatest extremity of famine.

There is another opinion, which has prevailed more or less since the days of Bochart, that by Dove's Dung is meant a sort of chick-pea, or tare, which is said to have very much the appearance of Dove's Dung, and on that account may be so named. Mr. Taylor says that, in Arab writers, the words Kali, and ugnan, signify both the dung of pigeons and chick-peas. Large quantities of the latter are sold in Cairo, to pilgrims on their way to Mecca; and at Damascus, Belon says, "There are many shops where nothing else is done but preparing chick-peas. These, parched in a copper pan and dried, are of great service to those who take long journeys" If this be correct, we may suppose that a considerable supply was stored up in Samaria at the beginning of the siege, the duration of which was such, that the stores became exhausted, and hence "the fourth part of a cab (little more than half a pint) of dove's dung was sold for five pieces of silver."

Jehoram, the son of Ahab, who "sold himself to work wickedness," was king over Israel in Samaria at

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the time of this famine; and when it had arrived at the height which is shown by the great value of this usually common and worthless article, he was passing by upon the wall, when a woman cried unto him, "Help, my lord, O king." Never was there a greater proof of the Psalmist's assertion, that there is "no help in princes," when he warns men not to put their trust in them; for the king himself acknowledges his own helplessness; "If the LORD do not help thee, whence shall I help thee? Out of the barn-floor or out of the wine-press?.....What aileth thee?" Her reply makes known to him the bitterness of the famine, and in his anguish he rends his clothes, and "behold, he had sackcloth within upon his flesh." But, alas! this symbol of humility, this token of penitence, spoke not the thoughts of his heart, for they were turned upon Elisha, the prophet of the LORD, against whom he was devising death, foolishly regarding him as the cause of all this misery and woe, when in truth his sins and the sins of his people had brought this terrible visitation upon them.

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PALMA CHRISTI.

Kikayon ; *Heb.* Ricinus ; *L.* Le ricin ordinaire ; *Fr.* Der wunderbaum ; *Ger.* Wonderboom ; *Dut.* Ricino ; *Ital.* and *Sp.* Nhambu guaçu ; *Brazil.* Charua ; *Arab.*

THE word Kikayon occurs only in the fourth chapter of the Book of Jonah, where it is rendered gourd. This is now commonly referred to as Jonah's gourd, but it has long been understood that the plant there named is not any of those plants which are known to us under the name of gourd. At an early period of the Christian Church there was much angry disputation about the Kikayon, which we shall not relate, as there is now no doubt that Jerome, the Talmud, and the Hebrew interpreters generally, are correct in their judgment that it is the Palma Christi. This plant is commonly regarded as a biennial, is cultivated in gardens, is of an elegant appearance and rapid growth, with a stalk or stem full of sap. The inhabitants of Syria consider it to be a perennial. Robinson found it growing to a large size in the environs of Jericho. Hasselquist also noticed it there as a tree attaining to a remarkable height. Niebuhr says that, at Bursa, he saw one which had the form and appearance of a tree. In Europe, indeed, we only know it as an herbaceous plant; but Dr. Royle informs us that, in India, it may fre-

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quently be seen, especially by the borders of fields, the size of a tree. "The stem is erect, round, and hollow; the leaves are broad, palmate, five to eight or ten lobed, peltate, supported on long footstalks. The flowers grow in terminal panicles. The capsule is covered with spines. The seeds are oblong, oval, externally of a greyish colour, but mottled with dark coloured spots and stripes. From the erect habit and the breadth of its foliage, this plant throws an ample shade, especially when young. From the softness and little substance of its stem, it may easily be destroyed by insects, which Rumphius describes as sometimes being the case.

This plant being of a very succulent nature, it would no doubt attain to a considerable height in a hot and moist climate. In Africa, it becomes a tree of several years' standing. In the island of Candia, it continues for a number of years, and Belon says, that those who gather the seeds require a ladder to reach them. The seeds yield that important and valuable medicine castor-oil, which is obtained by coction and expression. To obtain it by the former method, the seeds are first decorticated and bruised, they are then tied up in a bag, and the bag is suspended in water, which is kept in a boiling state, until all the oil is extracted, which rises to the surface, and is skimmed off. Oil thus extracted is liable to become rancid, and consequently the better mode is to use the press. The quantity of oil procured from any given quantity of seeds is equal to about one-fourth of their weight. The oil is conveyed from the interior of the country to the coast in skins, and thence imported into Europe.

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Small and insignificant in relation to the world and the great interests of the human creation as this plant is, God yet made choice of it to teach His servant wisdom. "He hath chosen the foolish things of this world to confound the wise," to prove that their wisdom is often foolishness. The LORD sent Jonah to Nineveh to cry against it, because of the great wickedness of the inhabitants which had gone up before the LORD, and he entered "into the city a day's journey, and cried, and said, 'yet forty days, and Nineveh shall be overthrown.'" This did not come to pass, because the Ninevites believed God, and repented and humbled themselves before Him; and "God saw their works, that they turned from their evil way," and He did not bring upon them the evil which He had threatened.

This "displeased Jonah exceedingly," and he complained unto the LORD, Who made use of this feeble plant to show Jonah that he did not well to be angry. "The LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass when the sun did arise, that God prepared a vehement east wind, and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said: 'It is better for me to die than to live.' And God said to Jonah, 'Doest thou well to be angry for the gourd?' And he said, 'I do well to be angry even unto death.' Then said the LORD, 'Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it

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grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle.'"

In thus condescending to reason with Jonah, who showed so much inconsistency in being angry when all the inhabitants of Nineveh were spared, and in expressing the greatest sorrow and discontent when the gourd, which had ministered to his own convenience and comfort, perished, the LORD exhibited towards him the same character which Jonah had attributed to Him (ver. 2). The LORD was "a gracious God, and merciful, slow to anger, and of great kindness," and hence it was that He would teach Jonah that in saving the city He had acted in perfect consistency with His highest attributes.

Interpreters have generally considered that infants are described by the "sixscore thousand persons that cannot discern between their right hand and their left hand;" and have made this the ground of a calculation that the population of Nineveh was at least six hundred thousand souls. Without at all impugning the accuracy of this interpretation, we may observe that there is another view which occurred to us when first we read the chapter, and which, if we may judge of the Ninevites from the people of our own land, is at least not improbable. We understood that there were in that great city sixscore thousand persons so ignorant as to be unable to form a right judgment, especially as regarded their relations with God; 120,000 persons of adult age who had not sufficient knowledge to discern

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between the good and the evil; between that which was pleasing and displeasing to God. This was quite a sufficient reason for sparing the city, in order that these might learn this distinction, and thus be without excuse when called upon to give an account of the deeds done in the body, if they persisted in their evil ways, after they had received a warning so terrible as that which was given by Jonah. If this be a correct view, how great an influence should it exercise upon our conduct! How many times must sixscore thousand be multiplied, in order that we may arrive at the number in this Christian land who "cannot discern between their right hand and their left hand?" And how shall they be made to discern? We must sacrifice Mammon. We must sacrifice Self. We must sacrifice everything to the consideration of God's glory, and then we are sure to determine on the wisest course by which we may prevent the people from perishing through lack of knowledge.

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HYSSOP.

Esobh ; *Heb.* Origanum ; *L.* La marjolaine ; *Fr.* Der marjoran ; *Ger.* Mariolein ; *Dut.* Maggiorana ; *Ital.* Mejorana ; *Sp.* Mardakusj ; *Arab.* Maeran ; *Russ.* Maieran ; *Pol.*

Not less than eighteen different plants have been named as the Hyssop of Scripture ; it would seem, however, that Marjoram, or Dittany *(Origanum Dictamnus)* answers in all respects most suitably. It grows to the height of a foot, on a straight, strong stalk, with leaves resembling the common marjoram, and covered with a soft, woolly down. It is a native of many places in Syria, and also Arabia and Egypt. It prefers a dry strong soil, and not seldom is found growing in heaps of rubbish and out of old walls.

The priests under the Mosaic dispensation were to use bunches of Hyssop in religious sprinkling. It was first to be used in sprinkling the blood of the paschal lamb upon the lintel and side-posts of the dwellings of the Israelites, which was to be a token to the Angel who was sent to destroy the first-born of the Egyptians.

A bunch of Hyssop was to be taken by a clean person and dipped in the water, and then the water to be sprinkled upon the tent, persons, etc., of all who were rendered unclean by contact with the dead.

Hyssop, or, as we believe, Dittany, was selected for

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this purpose on account of the cottony substance which covered its leaves, which rendered it capable of retaining a larger amount of fluid than a plant whose leaves were smooth. The adhesion of fluid would be slight, so that a very gentle shaking of the bunch would throw it off. It is possible that the various species of this family were used for this purpose.

The Evangelist St. John informs us, that when our blessed Lord cried out upon the cross, "I thirst," the soldiers dipped a sponge in vinegar and laid it upon Hyssop, and thus held it up to the mouth of our Saviour. St. Matthew and St. Mark relate to us how this was done. They inform us that the sponge was placed upon a reed, and doubtless the Hyssop had been previously attached to its extremity. It is not improbable that, supposing these last Evangelists to have seen the sponge presented to our Lord, they were so far distant as not to perceive the Hyssop. St. John was at the very foot of the cross, with Mary, the mother of Jesus; and then he received that solemn charge to regard the blessed Virgin as one to whom he should show filial affection and duty,—"Behold thy mother."

These words, which are among the few short sentences which our Lord uttered when suspended on the cross, reveal to us the deep affection with which He regarded His earthly parent. During His ministry, while doing the works which His Father gave Him to do, we observe, on one or two occasions, expressions which taken alone would seem to show an utter indifference to her claim of filial affection. His words, when speaking to her at the marriage feast in Cana, betray a feeling of impatience, apparently at her interference. His inquiry

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"Who is my mother?" etc., at anothe rtime, seems to imply a disregard of her by whom He had been nurtured. But this His direction to the beloved disciple places them in their true light. When engaged in His ministry He knew no earthly relations as at all influencing His conduct as the Messiah. He set us an example that we should allow no earthly ties of kindred, no temporal interests, to have any consideration or weight when our duty to God was concerned. The surrender of our will, our heart, and our affections to the service of our Heavenly Father was to be perfect and entire. Having taught us this by example, He now would teach us again by His own conduct, that, having discharged our first and highest duty, our duty to God, we ought to provide succour and refuge for our earthly parents. What a beautiful, what a solemn and impressive confirmation of "the first commandment with promise," was this His dying admonito "the disciple whom He loved," "Behold thy mother!"

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MANNA.

Man; *Heb.* Hedysarum Alhagi; *W.* Alhagi Maurorum; *Tou.*

MANNA is the well-known name of that substance which was miraculously supplied to the Israelites, as a substitute for bread, during the forty years in which they wandered in the desert of Arabia. It has by many persons been supposed to have been a vegetable production, and therefore we shall here give some account of the shrubs from whence it is thought to have been collected. The first is that, the name of which stands at the head of this article, which is a small, prickly-stemmed, evergreen under-shrub, growing no higher than about two feet. It bears red flowers in the months of July and August, and is clothed with simple, lanceolate, blunt leaves. The peculiar secretion gathered from this is called Manna Trengebeen, and is found chiefly about Tauris, where the shrub abounds. Tournefort found the shrub growing plentifully in the plains of Armenia and Georgia, and made a distinct genus of it, under the name of Alhagi.

The Arabs call this plant camels' thorn, and it exudes a quantity of saccharine juice, which, when it becomes inspissated, resembles small grains, and this is called Persian Manna, and, in the language of Persia, Terengabin or Terendjabin. The late Professor Don

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was so impressed by the resemblance of this substance to his preconceived notion of the Manna of Scripture, that he wished to call the plant *Manna hebraica*. Rauwolf observes, that the grains of Manna are very much like coriander-seed, and modern travellers generally coincide in this opinion. Gmelin, in his travels through Russia to Persia, says, that Persian Manna is white like snow, and is in form about the size of coriander-seed. In the country about Ispahan the inhabitants gather it before sunrise, from a prickly shrub, beating the branches with a stick, at the same time holding a sieve beneath for the reception of the grains. Niebuhr informs us that Manna is found in various places in the East. "At Merdin, in Mesopotamia, it appears like a kind of pollen on the leaves of the *Ballot* and *Afs*, which appear to be species of oak. All are agreed, that between Merdin and Diarbeker, Manna is obtained, and principally from those trees which yield gall-nuts. The Manna harvest occurs at Merdin in the month of August, or, as others say, in July. It is said to be much more abundant after a dense mist, and when the atmosphere is full of moisture, than in clear weather. Any one who pleases may go into the woods and gather it to any extent, without seeking permission, or paying anything to the government. Three different kinds are collected, which are of different qualities. The whitest and finest is that which is procured before sunrise, by shaking it from the trees into a cloth. If it is not gathered at a very early hour, and a hot day ensues, it soon melts on the leaves; yet it is not then destroyed, but it seems to increase in thickness daily. The

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peasants carry home a quantity of such leaves, and put them into boiling water, when the manna is seen to swim on the surface like oil. This kind of manna is probably that which the people of the East call Manna-essema, that is, Heaven's Manna; not, however, because they think it falls from the air, for, in that case, it would be deposited on other trees besides those above mentioned." Burckhardt mentions Beiruk honey, which he heard of when passing through the valley of the Jordan, which seemed to be a sort of Manna. This is the sap of the gharrab tree, about the size of an olive tree. There is also another tree, mentioned by Burckhardt and also by Robinson, called the tarfa, turfa, or tamarisk (*Tamarix gallica mannifera*). The former, speaking of the Wady-el-Sheik, to the north of Mount Serbal, says: "In many parts it was thickly overgrown with the tamarisk or tarfa; it is the only valley in the peninsula where this tree grows at present in any quantity, though some small bushes are here and there met with in other parts. It is from the tarfa that the manna is obtained; and it is very strange that the fact should have remained unknown in Europe, till M. Seetzen mentioned it in a brief notice of his Tour to Sinai, published in the 'Mines de l'Orient.' This substance is called by the Arabs *mann*, and accurately resembles the description of the manna given in Scripture. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath the tree in the natural state. The manna is collected before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. The Arabs clear away the leaves,

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dirt, etc., which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins. In this way they preserve it till the following year, and use it as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a piece of last year's produce at the convent, where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake; it became soft when kept some time in the hand, or if placed in the sun for five minutes; but, when restored to a cool place, it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that degree of hardness which will allow of its being pounded, as the Israelites are said to have done, in Num. xi. 8. Its colour is dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. It is slightly medicinal. The quantity now collected, even in seasons when the most copious rains fall, is very trifling, perhaps not amounting to five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts six weeks; sometimes it begins in May."

Robinson speaks of the same tree, but he likewise does not appear to have gathered any himself. The Superior of the convent on Mount Sinai promised him

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some, probably in consequence of his inquiry about it, so, on the day before he and his party left the convent, we read as follows: "In accordance with a former promise, the old man likewise put into our hands a small quantity of the manna of the peninsula, famous, at least, as being the successor of the Israelitish manna, though not to be regarded as the same substance. According to his account, it is not produced every year; sometimes only after five or six years; and the quantity in general has greatly diminished. It is found in the form of shining drops on the twigs and branches (not upon the leaves) of the turfa, from which it exudes in consequence of the puncture of an insect of the coccus kind, *Coccus manniparus* of Ehrenberg. What falls upon the sand is said not to be gathered. It has the appearance of gum, is of a sweetish taste, and melts when exposed to the sun or to a fire. The Arabs consider it as a great delicacy, and the pilgrims prize it highly, especially those from Russia, who pay a high price for it.

"Of the manna of the Old Testament it is said, 'when the dew that lay was gone up, behold, upon the face of the desert a small round thing, small as the hoar frost on the ground; and it was like coriander-seed, white; and the taste of it was like wafers with honey.' Ex. xvi. 14, 31. 'And the people gathered it, ground it in mills, and beat it in a mortar, or baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.' Numb. xi. 8, 9. Of all these characteristics not one is applicable to the present manna. And even could it be shown to

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be the same, still a supply of it in sufficient abundance for the daily consumption of two millions of people, would have been no less a miracle."

If we refer to Ex. xvi., we find that when the Israelites came to the wilderness of Sin, they murmured against Moses and Aaron. They had not long left the land of Egypt, but there was already a deficiency of bread. They complain of this, and show a desire to return, when God pardons their murmuring, and in mercy supplies them with bread from heaven. When the Israelites saw it, like hoar frost upon the ground, "they said one to another, 'Manna? What is it?' for they knew not what it was, and Moses said unto them, 'This is the bread which the LORD hath given you to eat. Six days ye shall gather it; but on the seventh day which is the Sabbath, in it there shall be none. The LORD giveth you on the sixth day the bread of two days.' And the children of Israel did eat manna forty years, until they came unto the borders of the land of Canaan."

Now if we compare the accounts of the substance now called Manna with the Scripture account, we cannot but be assured that the supply to the Israelites was altogether supernatural; and doubtless the object of this daily supply was to impress them with a sense of their constant dependence upon God for daily food; and this lesson was to be kept in mind by their descendants, for which purpose a pot of Manna was laid up within the ark. The fact of this daily supply was also recorded for our instruction, that we might never forget that we are equally dependent upon God's mercy for our daily supplies. For, suppose

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that the sun were to cease to run his course,—or that the heavens became like lead,—or that the rain fell not in its season,—where were the grass to feed the cattle upon our thousand hills? They would perish for lack of food. Where were the corn which yields our daily bread? It would fail. Where were all the vegetables which supply the wants of man and beast? They would all alike fail. Man would have neither bread nor flesh to eat. We know from sad experience the fearful consequences of partial failure in the products of the earth, what then if all failed? Every created being must perish too. If there were no grass, no corn, no cattle, of what avail would be the boasted wealth of England? What benefit should we derive from our houses and land, our gold and our silver? None whatever. Thus we see that we are just as much dependent upon God for a continued miracle in order to supply us with daily bread as the Israelites were. Our real wealth;—all that we need for food;—all the raw materials for our clothing;—are the direct and undoubted gift of God.

Although this article has extended beyond our usual limits, we cannot forego the pleasure of adding the following few verses from Keble's "Song of the Manna Gatherers," from his "Lyra Innocentium:"

"Comrades, haste! the tent's tall shading
Lies along the level sand
Far and faint: the stars are fading
O'er the gleaming western strand.
Airs of morning
Freshen the bleak burning land.

Haste, or ere the third hour glowing
With its eager thirst prevail

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O'er the moist pearls, now bestrowing
Thymy slope and rushy vale,—
Dews celestial,
Left when earthly dews exhale.

E'er the bright good hour be wasted,
Glean, not ravening, nor in sloth:
To your tent bring all untasted;—
To thy Father, nothing loth,
Bring thy treasure:
Trust thy God, and keep thy troth.

Trust Him: care not for the morrow:
Should thine omer overflow,
And some poorer seek to borrow,
Be thy gift nor scant nor slow.
Wouldst thou store it?
Ope thine hand and let it go.

Trust His daily work of wonder,
Wrought in all His people's sight:
* * * * *

Love aye watching, to deny thee
Stores abounding to thy harm.
Rich and needy,
All are levelled by Love's charm.

Sing we thus our songs of labour
At our harvest in the wild,
For our God and for our neighbour,
Till six times the morn have smiled,
And our vessels,
Are with two-fold treasure piled.

For that one, that heavenly morrow,
We may care and toil to-day:
Other thrift is loss and sorrow,
Savings are but thrown away.
Hoarded manna!—
Moths and worms shall on it prey.
* * * * *

Deeps of blessing are before us:
Only, while the desert sky
And the sheltering cloud hang o'er us,
Morn by morn obediently,
Glean we manna,
And the song of Moses try."

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MALLOWS.

Malluach ; *Heb.* Corchorus ; *L.* Mauve de Juif ; *Fr.* Die muspflanze ; *Ger.* Moeskruid ; *Dut.* Melochia ; *Arab.* Madurt ; *Dan.*

As darkness flies before the light,
So the wicked hide their head,
When sacred justice claims her right,
And their mind is filled with dread.
But when the righteous are oppressed,
And fierce might perverts the right,
Then lawless men are not repressed,
But diffuse their noxious blight.

We have already alluded to the patriarch Job as a terror to evil doers, when he was in authority, and how he was derided and treated with contempt by them when the Lord permitted Satan to test the firmness of his confidence in God, by laying upon him all kinds of affliction. In all this we have seen the patience of Job, and have known the end of the Lord. We perceive that although he was so much oppressed by his misfortunes and personal sufferings, he maintained his integrity ; and that some of his friends sought to comfort him. This was not the case with the wicked ; they are driven into the wilderness, and are glad to alleviate the cravings of their appetite upon the wild Mallows of the field, Job xxx. 4 ; herbs, very well as adjuncts to more substantial food, but of themselves forming a very meagre diet indeed.

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There seems to be no sufficient reason for rejecting Celsus' adoption of the Mallow as the plant intended by the sacred writer, notwithstanding that many have supposed Orache *(Halimus Atriplex)* to be the right plant. Forskal says it is reared in the gardens of Egypt, and boiled with meat. Rauwolf tells us that it is grown about Aleppo, where the Jews make use of the leaves as pot-herbs. Biddulph, proceeding from that place to Jerusalem, A.D. 1600, saw the poor gathering Mallows, and thus records the fact. "While our horses were preparing, we walked into the fields near unto the church (of Lacmihe), and saw many poor people gathering Mallows and three-leaved grass, and asked them what they did with it; and they answered that it was all their food, and they did eate it."

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STORAX.

Styrax; *L.* Alibousier; *Fr.* Der storax; *Ger.* Styraxboom; *Dut.* Storace; *Ital.* Estoraque; *Sp.* Storaque; *Port.* Storax; *Dan.* and *Swed.*

THE Storax is introduced in Eccl. xxiv. 15, in a description of the glory of wisdom. "I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle." This is named by various Greek writers, among whom are Hippocrates and Dioscorides, with many who lived between their times. There are several kinds of Storax still forming articles of commerce. It is procured from the tree named by Wildenow *Styrax officinale*, which we have figured in the group, by incisions made in the bark. The tree is a native of Asia Minor, Greece, Palestine, and Syria, and is from twelve to twenty feet high. It was imported into England from Italy in 1597, and blooms in July, bearing a white flower, in form very much resembling that of the orange-blossom.

Storax has ever been a favourite perfume, and is of considerable value in medicine, and may well therefore be mentioned in a collection of substances which were highly esteemed as figurative in a humble degree of that true wisdom which is of such inestimable worth to mankind. In verse 18, Wisdom is represented as declaring of herself thus, "I, therefore, being eternal, am given to all my children which are chosen of

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Him." How earnestly desirous ought we to be to possess this eternal wisdom, which indeed is the only true source of everlasting wisdom. How anxious should we be to grow in wisdom, and to do so we should begin in early years.

"How sweet the ways of wisdom early gained,
Growing with growth, and strength by strength attained,
As higher heights and broader ways expand,
A freer air more near the immortal land,
More treasure stored in heaven.
* * * * *
Then Wisdom's self descending from the sky,
Shall train thy heart to glad philosophy;
And Christ Himself upon the way appears,
In things of heaven to school thine eyes and ears:
To walk with thee as erst with them of old,
And all the world around thee to unfold.
* * * * *
Then Nature all becomes a living book,
Wherein the eyes of faith for ever look,
And see a Father's love, a Father's care,
And the eternal kingdom rising there.
* * * * *
Thus when the heart from fleshly bonds made free,
Attains to that immortal liberty;
The Spirit of adoption shall make wise,
And clothe the world with her own mysteries.
The Spirit which made all things gives to read
In His own works below His living creed.
Then as we walk abroad, in singing bird
A Father's care is seen, His praise is heard;
And lilies in their sweet and dewy nest,
Speak of more radiant hues that shall invest
The earth-soiled soul, which, while it hastes to die,
Is clothed afresh with immortality.
While withering flowers which bloom but to decay,
Sow seeds that shall abide the harvest-day;
And labouring ants still teach us at our feet
Of heavenly stores, and some unseen retreat.
Soul-lighting Wisdom, unto Whom is given,
To find on earth a shadow of Thy heaven,
Purge from the dross of sin my feeble sight,
That I thy blessed love may read aright."

REV. I. WILLIAMS.

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REED.

Arundo; *With* Le roseau; *Fr.* Das rohr; *Ger.* Riet; *Dut.* Canna; *Ital.* Cana; *Sp.* Trost; *Russ.* Ror; *Dan.* and *Swed.*

THE Reed is a tall, grassy plant, consisting of long, hollow, jointed stems, with sharp-edged, cutting leaves. The organs of reproduction are apetalous, and are ranged in a feathery ear. Its habitat is in moist, marshy spots, on the banks of rivers and ponds; as on the banks of the Nile, the Euphrates, etc. The banks of the Jordan are also edged with various kinds of Reeds, according to the statements of numerous travellers. The Reed *(Arundo Donax)* portrayed in our group is commonly cultivated in the south of France and in Italy, where they are used for fishing-rods, for supports for the vine, as fence-wood, and for many other purposes. In Spain and Portugal it forms an article of commerce, and supplies materials for the looms, fishing-rods, etc., of this country. It attains the height of about ten feet.

We find the Reed frequently introduced in Holy Scripture as a symbol. In Kings xiv. 15, and Isaiah xix. 6, 7, it is used to show the instability of human prosperity, when God wills its destruction. "The LORD shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond

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the river, because they have made their groves, provoking the LORD to anger." In the latter place they are spoken of as withering in Egypt, which implies a lack of water in the Nile, upon the overflow of which the fertility of that country depends. "The river shall be wasted and dried up;.....the reeds and flags shall wither. The paper reeds by the brooks,....and everything sown by the brooks, shall wither, and shall be no more." Again, it is introduced in a prophecy of the restoration of prosperity, Is. xxxv, 7: "The parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes."

In Jeremiah li, 32, we find the reed mentioned in a way which seems to denote the manner of taking Babylon. "The mighty men of Babylon have forborne to fight, they have remained in their hold." "One post shall run to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and *the reeds they have burned with fire*, and the men of war are affrighted." Before the reeds which grew on the banks of the Euphrates could be burned with fire, the waters must be diverted, and we have it on record that Cyrus "laid siege to the city, and after a long time took it by diverting the course of the Euphrates, which flowed through the midst of it, so that *his soldiers entered Babylon by the bed of the river*. So entirely unprepared were the Babylonians for this mode of attack, that they were engaged in revelry, and had left the gates which opened upon the river unguarded."

It is also used as an emblem of fickleness, Matt. xi. 7;

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Luke vii. 24, where our Lord asks, alluding to John Baptist, "What went ye out into the wilderness to see? A reed shaken with the wind?" as though it were possible for men to have formed such an estimate of the character of John.

A Reed was placed in the hand of our Saviour, as a sceptre, in derision of His kingly character, by the Roman soldiers, Matt. xxvii. 29.

A man broken and contrite in heart because of his sins is spoken of, in Isaiah xlii. 3, as a bruised reed, and the gentleness and long-suffering of Christ is indicated by saying that "He will not break a bruised reed."

Reeds were used as sticks for support in walking, but being fragile, if one such broke, the splinters of the broken part were not unlikely to pierce the hand which rested upon it. Wherefore Rabshakeh, the Assyrian general, sent a message to King Hezekiah, 2 Kings xviii. 21; Is. xxxvi. 6, "Thou trustest upon the staff of this bruised reed, even upon Egypt, on which, if a man lean, it will go into his hand, and pierce it." The prophet Ezekiel, speaking by the inspiration of the Holy Ghost, compares the Egyptians to a broken Reed in ch. xxix. 6, 7. "All the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder, and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand." It is related by Theodoret, that the primitive Christians were subjected to great torture by means of splintered Reeds; broken

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Reeds pointed were driven in between the nails and flesh of their hands and feet, and also forced with violence into various parts of the body. When the Reed had been placed in the hands of our Lord, as a mock emblem of authority, it was then used to smite Him upon the head, Mark xv. 19.

The Reed was also used by the Jews as a measuring-rod, and from the description of it in Ezek. xl. 5, it would seem to have been used in its natural length. In Rev. xi. 15, it is mentioned as being applied to the purpose of measuring the heavenly Jerusalem.

There is also a species of Reed which, from time immemorial until now, has been used for writing, as we use quills. Thus St. John says, in his third Epistle, v. 13, "I had many things to write, but I will not with ink and pen (καλαμος=Reed) write unto thee." This Reed, which is not larger than a turkey quill, grows in the marshes between the Tigris and Euphrates, near Hellah, in the Babylonian Irak. When the Reeds have become ripe, they are cut off, and then laid down in the marshes, where they are rendered soft, and by which a dark yellowish-brown colour is imparted to them. When dried and prepared, these Reeds retain a certain degree of hardness, which makes them suitable for use as writing pens.

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THE WILD ROSE.

Rosa ; *Tou.* Le rosier ; *Fr.* Die rose ; *Ger.* Roozeboom ; *Dut.* Rosajo ; *Ital.* Rosal ; *Sp.* Roseira ; *Port.* Kim auh tu ; *Coch.* Rosa ; *Russ.* Roza ; *Pol.*

THE Rose is so well known that we need not stay to describe it here. It is a native of all lands, and we therefore feel no surprise to find it named in Holy Writ ; our surprise is rather that it is not mentioned more frequently.

The Rose, in its natural wild state, is an object of admiration to all. There is no one in any class of society who does not greet with pleasure every rose-tree which is found blooming in our hedgerows, and though the fragrance of these wildings is less in amount than that of the double varieties which enrich the atmosphere of our gardens, that fragrance is as sweet in quality, and delights a far greater number of admirers than its prouder sister.

Because of its great beauty and its delicious odour, the Rose is very fitly introduced by Isaiah, when he speaks of the flourishing character of Christ's Kingdom. The world, dreary as a wilderness because of the ignorance of its inhabitants, like a desert, through

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the darkness which covers it, becomes as a plain inhabited, through the light which is revealed by the Sun of Righteousness; and this change thus to be produced is described by the prophet in the poetical words, "The desert shall rejoice, and blossom as the rose." How beautifully, and with what accuracy, this language typifies the character of any part of the world, where the Gospel obtains an active influence, we happily are able to decide. But we can as yet form only a faint idea of the full blooming of the Rose. We are as yet incompetent to say how near to the condition of our first parents before the fall we should be restored, if the Gospel were all-powerful in the heart of every individual in this kingdom.

Again, in Canticles ii. 1, the Church of Christ is represented under the figure of a Rose. "I am the Rose of Sharon." How beautiful for merely human eyes to look upon is the consistent walk of the members of the Church; if all those who have been admitted within her pale, walked in a manner becoming their high calling, her charms would far surpass the visible beauties of creation, and the homage of grateful hearts ascending up from her would be as fragrant incense rising towards the throne of God. Like the offering of Abel, it should gain acceptance on its presentation to His Father by the hands of our High Priest, Who has assumed His seat at the right hand of the Most High.

As the Rose grows everywhere and fills every spot where it blooms with pleasure and delight, so shall the entire wilderness of this world rejoice and blossom as the Rose by the gradual spread of Gospel truth.

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" 'There is no flower that blows'—
Such are the words of song—
'So lovely as the Rose;'
Nor thus, perchance, we wrong
The fairest blossoms that around may throng.

What flower that decks the earth
Can show so varied grace,
Or shed its sweetness forth
Over so wide a space?
So little recks the Rose of time or place.

O'er hedgerow green, in spring,
When the mild breezes play,
The pale Wild Roses fling
Their lightly wreathing spray,
And strew their petals fair by rude and lonely way.

Can Love so written be
In any flower that blows?
Well therefore may we see
That lovely is the Rose;
Like to Love's holy fount, whence sweetness ever flows.

So freed from bounds of time,
From bounds of time or space;
Scarce heeding changeful clime:
With ever-varying grace
As best may seem its lot, may brighten best its place.

Nor say—it is not meet
Love's image be allied
With that which all so sweet,
So sharp a thorn doth hide.—
O, who would lose the pain that springeth by Love's side?

And deepest then of all,
We learn Love's bliss to know,
When keen frosts o'er us fall,
When blast of bitter woe
Hath buried deep earth's joys, as 'neath the winter snow."

When shineth summer light,—
In every garden-glade
Flush forth the blossoms bright:
And sweetest is the shade
Where clustering roses twined, a bower of rest have made.

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Some wear the spotless snow,
Or faintest blush betray;
Or deepest crimson glow,
Or colours bright and gay,
Like hues that tinge the sky at close of summer day.

And oft some lonely Rose
Doth linger last of all,
When wind of autumn blows,
When frosts of autumn fall;
Like memory sad and sweet, past summer to recal.

Then cometh winter morn—
And still the Rose is fair;
The bitter change hath borne,
And still unharmed doth bear;
Even while the bending flower a veil of snow doth wear."

DAYS AND SEASONS.

It has been doubted, as we shall see in a future page, whether or no the word translated rose has indeed any reference to that flower.

In three of the Apocryphal Books the Rose is mentioned. The Son of Syrach (xxiv. 18) makes Wisdom to say that she has taken root among the Jewish nation, and grown up like a cedar of Lebanon, like a palm-tree on a water-bank, and as a rose-plant in Jericho. These words have led some persons to suppose that the rose-plants mentioned were remarkable on account of their beauty. But not any of the numerous travellers who have visited that city and its vicinity discovered rose-trees there. It is not, however, unlikely that, when the district was well-peopled and cultivated, in earlier times, the rose-tree was an object of care and cultivation in the gardens of the inhabitants. The plant which at the present day is called the Rose of Jericho, does not grow there, but in the Arabian

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desert, and in similar dry and sandy places. This is an insignificant shrub, rising from a thick and hard root, about four or five inches long. From this root there grows a number of rod-like stems, without branches, but having a few straggling leaves; the shrub is covered with a quantity of small flowers, at first of a reddish hue, but soon becoming paler, and at length altogether white. "This plant is never subject to corruption and rottenness, however long it remains standing in the ground; and it keeps in preservation equally well, though never so old, if it is plucked up or broken from the stem and carried away. If, in its dry and closed state, it is placed with its roots in water, it by and by commences to open; but it closes again when taken out of the water." If Syrach alluded to this plant, he probably compared wisdom to it, because it is not easily subject to corruption. In the same book (l. 8) the high priest's ornaments are compared with a Rose in the days of spring; and at xl. 17, the writer desires that the righteous may grow like a Rose near a brook.

In the Book of Wisdom, ii. 8, we learn that among the Hebrews there was a custom common to guests at convivial feasts to deck themselves with Roses; as in this passage, we find the men of this world, who seek their pleasures and revel in them, encouraging one another to enjoy these fleeting moments while they last, and their conduct is emphatically denounced as folly. Thus say the revellers: "Let us fill ourselves with costly wine and ointments, and let no flower of the spring pass by us; let us crown ourselves with rose-buds, before they be withered." And thus Wisdom

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passes judgment upon their imaginations: "Such things they did imagine, and were deceived, for their own wickedness hath blinded them. As for the mysteries of GOD, they knew them not, neither hoped they for the ways of righteousness, nor discerned a reward for righteous souls. For GOD created man to be immortal, and made him to be an image of his own eternity."

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ST. JOHN'S BREAD.

Ceratonia; *L.* **Le caroubier**; *Fr.* **Die sodschoten**; *Ger.* **Karobenboom**; *Dut.* **Ceratocarpo**; *Ital.* and *Sp.* **Ustelipole**; *Russ.* **Hornfrugt**; *Dan.* and *Swed.*

In the affecting parable of the prodigal son (Luke xv.) we read that, after the profligate youth had "wasted his substance with riotous living," "he went and joined himself to a citizen of that country, who sent him into the fields to feed swine; and he would fain have filled his belly with the husks that the swine did eat." The Greek word here rendered "husks," is *Keratia*, which word has been applied by some to all kinds of pods of leguminous plants; but the most learned interpreters have concluded that the word properly signifies carob-beans, which are the fruit of a tree bearing that name. The tree is of a middle size, and is prolific in branches, which, being covered with large and thick leaves, yield an agreeable shade. The flowers grow in small clusters of a reddish colour, with yellowish stalks. The fruits are flat pods, about six inches or more in length, and an inch broad. They are dark brown at the top, curved like a horn at the extremity; whence their name, signifying little horns. The husk contains a number of hard, flat, bitter seeds, which are extracted and thrown away. The husks themselves are preserved, which, when dried, have a very pleasant taste, and are used as food. A very

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sweet juice is obtained from them, which is much used in Syria, and the lees of this were given to swine. Hartley, in his "Researches in Greece," states that the husks of the carob-tree still retain in Greece the name of *Keratia*, under which they are sold in the markets. They are used in feeding swine, but are not rejected by the poor. The tree is very common in the south of Spain, and the seeds or beans, as they were there called, frequently constituted the principal food of the British cavalry horses during the war of 1811 and 1812.

We thus see to what a miserable condition the prodigal son had reduced himself by wasting his substance with riotous living. We know not what was the extent of his means when first he left his father's house to go into a far country, but we may unhesitatingly assume that he had sufficient to maintain himself in comfort, or that he might even live in affluence, if he had been careful and prudent in the use of them. This prodigal is the type of a far larger number of mankind than is commonly supposed. We see in him the type, not only of the man who squanders his estate in the pursuit of the pleasures of the world, but of all who waste their time, their health, and their opportunities in frivolous and sinful pursuits. These are all more or less the portion of every human being, imparted for the purpose of being used to the glory of God; and time wasted, opportunities allowed to pass by, health destroyed by vicious living, are all parts of each man's substance wasted; and too often when man begins to feel the consequences of such a course of life, instead of "repenting and humbling himself

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before God, he plunges still deeper into the basest crimes, and sells himself to Satan, that most cruel of masters, to work iniquity of the most scandalous and degrading kind; and yet sometimes can hardly obtain the meanest sustenance, and grows more and more despicable and miserable, having nothing but destruction before his eyes!" It is too often that men are content to eat the husks which this world offers them, when they have wasted their substance; empty and vain as they have found all the pleasures, upon which they have wasted it, to be, they still cling to what remains, vainly hoping yet to gain what they had never found. Rarely do we find them like the repentant prodigal, sensible of the abundance in their Father's house, until all their portion is just spent, when, alas! it *may* be too late for them to be admitted to His favour.

The carob-tree has been also called the Locust-tree and St. John's Bread, because many persons have supposed that the pods are the food mentioned as locusts in Mark i. 6, where it is said of John the Baptist, "he did eat locusts and wild honey." Professor Martin has observed, with respect to this, that "ignorance of Eastern manners and natural history induced some persons to fancy that the locusts, on which John the Baptist fed, were the tender shoots of plants, and that the wild honey was the pulp of the pod of the carob; whence it had the name of St. John's Bread." The truth is, that of the several kinds of locusts there are some which are commonly eaten in Palestine, and in neighbouring countries, and it was upon these that the Baptist fed. Kirstenius, in his notes on St. Matt. iii. 4,

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writes, that he was told by his Arabic master that he had frequently seen locusts on the river Jordan; that they were of the same form as ours, but larger; that the inhabitants pluck off their wings and feet, and hang up the rest till they grow warm and ferment; and that then they eat them, and think them good food.

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THE APPLE.

Pyrus Malus; *L.* Pommier; *Fr.* Der apfelbaum; *Ger.* Appelboom; *Dut.* Melo; *Ital.* Manzano; *Sp.* Maceira; *Port.* Iablon; *Russ.* Taffah; *Arab.*

The first mention which we find of the Apple in the Scriptures is in Proverbs xxv. 11, where it said that "a word fitly spoken is like apples of gold in pictures of silver;" by which we understand the wisest of men to mean that when important truths are set forth in an agreeable phraseology, they acquire an attractive property which they would otherwise be devoid of. Rebuke, reproof, and friendly counsel are frequently offensive to those to whom they are addressed, owing to the tone, the manner, the language, the time when they are given. If the tone be harsh, the manner rough, the language coarse, the time unsuitable, we may well expect that our counsel will drop like an idle tale upon the ear; but if the tone be mild, the manner gentle, the language light and delicate, the time seasonable, the same rebuke, or reproof, or counsel may gain an entrance into the heart, and they will assuredly be listened to with attention. In this last case, such words are as pleasing to the eye of the mind "as apples of gold in a network of silver" are pleasing to the bodily eye. The appearance of a

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number of Apples fully ripe, and having a golden tinge upon their smooth and polished surface, placed in a basket of silver, woven like network, is indeed one of the most beautiful pictures we can look upon.

The Rabbins inform us that the first fruits were carried to the temple in silver baskets. This being so, the image becomes more appropriate; for "apples, with their golden hue and fragrant smell, carried in a bright receptacle of golden or silver metal, set off with exquisite workmanship, as an offering of gratitude to the great Giver of all good things, to be presented in His sanctuary, seem appropriately to represent sound speech, that comes recommended by its proper ornament and in the dress which suits the majesty of truth, especially when it sounds Jehovah's praise, promulgates His holy law, or expresses His most affecting attribute of mercy."

The prophet Joel describes very touchingly the condition of the land when visited by the Lord in anger: "the field is wasted, the land mourneth;" and he adds the reason: "for the corn is wasted; the new wine is dried up, the oil languisheth," and among other reasons he says, "the apple-tree is withered;" and these he makes the ground of a powerful appeal to the people to "lament like a virgin girded with sackcloth for the husband of her youth," and urges them to "sanctify a fast, and to gather the elders and all the inhabitants of the land into the house of the LORD their God, and to cry unto the LORD." The whole chapter well deserves a deep and serious consideration. It contains important truths, which we ought to lay to heart; for our own country has been visited, in very

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nearly the same manner as Palestine was then, more than once in late years; and if we would escape the like visitations in future years, surely our only course is to remember the commandments of the LORD and walk in them, to observe them and to do them; for the fruits of the earth have failed; pestilence has stalked through the land; we have been smitten and scourged; we mourned for a time, and the rod has been removed. But who can look around upon the daily doings of this people, who can witness, or read of, the fearful profanation of the Lord's day without a terrible apprehension that the LORD will visit such a nation as this? Who can regard them without dread of His punishing us as a people for these things?

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COCKLE.

Agrostemma ; *W.* La nielle ; *Fr.* Der naden ; *Ger.* Koornolam ; *Dut.* Agrostema ; *Port.* Drema ; *Russ.* Firletka ; *Pol.*

In Job xxxi. we find this flower named, and there only. Job solemnly protests his integrity in the discharge of several duties therein enumerated, and at verse 38 he says, "If my land cry against me, or that the furrows likewise thereof complain.....let thistles grow instead of wheat, and cockle instead of barley." Several different plants have been suggested as being intended by the word "Cockle" here, and among them the hoary nightshade and the aconite; but as the Cockle is a very common plant in corn-fields, we see no reason why others, which rather thrive on the borders of fields, should be substituted for it. When Job was speaking of his own integrity, and expressing his readiness to suffer punishment in a manner corresponding to that in which he might have injured his neighbour, it is most natural that he should mention that weed which was commonest among the corn, which he desired might fail in proportion to the injury which he might have inflicted. The Cockle being common in the barley-field, and most difficult to be eradicated from it, we see at once how appropriate is the expres-

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sion "let cockle grow instead of barley," for as the former thrived, so would the latter be diminished in quantity.

The species of Cockle which we have introduced into our group was used by the early Greeks and Romans in weaving chaplets for the purpose of crowning guests at convivial feasts, on which account it received the specific name of *Coronaria*.

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THE GREAT JONQUIL.

Narcissus; *L.* Narcisse; *Fr.* and *Dan.* Die narcisse; *Ger.* Narcis; *Dut.* Narciso; *It.* and *Sp.* Narcizo; *Port.* Narsiss; *Swed.*

> "No gradual bloom is wanting, from the bud,
> First-born of spring! to summer's murky tribes;
> Nor hyacinths of purest virgin white,
> Low bent, and blushing inward, nor jonquils
> Of potent fragrance, nor narcissus fair
> As o'er the fabled fountain hanging still."
>
> THOMSON.

IN the Song of Solomon ii. 1, and in Isaiah xxxv. 1, there occurs the word Chabazzeleth in the Hebrew Scriptures, which is rendered by the word Rose in the authorized English version. "I am the Rose of Sharon, and the lily of the valley," and "the desert shall rejoice and blossom as the Rose."

The substantial part of the Hebrew name shows that the word denotes a flower growing from a bulb. In the Septuagint version of the former passage, it is translated simply ἄνθος (flower); and this is followed in the Latin Vulgate, and by Luther. Celsius observes that some translators have rendered the word Rose, or flower, in Solomon's Song, and Lily in the passage from Isaiah. Hiller sought the Chabazzeleth among bulbous plants, alleging that the word is probably compounded of the two Hebrew words *chabab* and *batzal*, a bulb, or bulbous root of any plant.

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Bochart translated chabazzeleth, by Narcissus, in accordance with the opinions of some Oriental translators. "In the Targum, Cant. ii. 1, instead of chabazzeleth, we have Narkom, which, however, should have been written Narkos, as appears from the words of David Cohen de Lara, '*Narkos idem est ac chabazzeleth Saron.*' So in Isaiah xxxv. 1, chabazzeleth is written chamzaloito, in the Syrian translation, 'quod maronita Latine vertit narcissum.'"

Ancient authors have described and made allusions to the narcissus on many occasions. Celsius has given several quotations from the poets, whence we learn the high estimation in which the narcissus or Jonquil was held. The species of different genera of flowers were not so particularly distinguished by old writers as by modern botanists, so that there is a probability that more than one species is referred to by the former under one name; hence, the Great Jonquil (*Narcissus Calathinus*) may be among the flowers known by this name.

We are not left to conjecture respecting this flower being a native of Palestine, for it is well known that it is found in Palestine and Syria, being mentioned by various travellers. We know also that it is held in high repute by Asiatics from the latter country, even to the remote land of India.

Celsius quoted from various poets who had sung the beauties of the Jonquil before his day. Modern poets have not been unmindful of its claims upon their muse. Thus Keats describes a lovely spot wherein a solitary Jonquil grew:—

BRITISH MUSEUM
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"In some delicious ramble he had found
A little space, with boughs all woven round;
And in the midst thereof a clearer pool
Then e'er reflected in its pleasant cool
The blue sky here and there, serenely peeping
Through tendril wreaths, fantastically creeping.
And on the bank a lonely flower he spied,
A meek and forlorn flower with naught of pride,
Drooping its beauty o'er the watery clearness,
To woo its own sad image into nearness.
Deaf to bright Zephyrus, it would not move;
But still would seem to droop, to pine, to love.
So, while the poet stood in this sweet spot,
Some fainter gleamings o'er his fancy shot;
Nor was it long e'er he had told the tale
Of young Narcissus, and sad Echo's bale."

Of the various kinds of narcissus, that which is known by that name alone has a lily flower. The common daffodil has a whitish-yellow flower, and a yellow cup; or more generally, a yellow flower and golden cup. The fragrant narcissus (so called on account of its delicious odour) or Great Jonquil, which is the subject of our article, is a most valuable variety. Like all other flowers, it scatters its fragrance more profusely at eventide:—

"The twining jasmine, and the blushing rose,—
With lavish grace their morning scents disclose;
The smelling tuberose and jonquil declare
The stronger impulse of the evening air."

PRIOR.

Armstrong, writing of the Narcissus, observes the injurious effect which easterly winds have upon it, as well as upon more delicate flowers:—

"As when the chilling east invades the spring,
The delicate narcissus pines away
In hectic languor, and a slow disease
Taints all the family of flowers, condemned

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To cruel heavens. But why already prone to fade
Should beauty cherish its own bane?
O shame! O pity! nipt with pale quadrille,
And midnight cares, the bloom of Albion dies."

Shenstone, in his third Eclogue, represents the beautiful Georgian shepherdess as—

"Deep in the grove, beneath the secret shade,"

where,

"A various wreath of odorous flowers she made.
Gay motley'd pinks, and sweet jonquils, she chose
The violet blue, that on the moss-bank grows;
All sweet to sense, the flaunting rose was there;
The finished chaplet well adorned her hair."

In "Flora Domestica," where the charming flowers are described as being the pride of gardens, Jonquils are included by name:—

"Pride of gardens, charming flowers,
Fleeting are your little hours;
Often does a summer day
Give ye life and take away;
Ah! disturb not your reposes,
Gallant jonquils, fair tuberoses,
Short is your sweet life."

And Bridlake, an American author, speaks of it with the highest eulogy:—

"The jonquil loads with potent breath the air,
And rich in golden glory nods."

Lord Thurlow did not think the Jonquil unworthy of his muse, but sang the fabled transformation of Narcissus into a flower, in the following graceful lines:—

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"Now Dian, for he was to Dian dear,
As well by beauty, as his virtue's charm,
Perceiving how he loved that mirror clear,
In which his fatal beauty did him harm,
Would not remove him as it may appear,
But with soft pity did his fate disarm;
She turned him to a pale and silken flower,
That on itself still gazes to this hour.

No fountain, be its silver water pure,
Unless sad herbs have in its waves been thrown,
By those who can the charmed moon allure
To leave her sphere, but reckons for its own
The pale narcissus, that with passion pure
Still feeds upon itself; but, newly blown,
The nymphs will pluck it from its tender stalk,
And say, 'Go fool, and to thy image talk.'"

The beautiful lines which we quote below, seem to describe with appropriate fitness the scenery amid which we might suppose the Canticles to have been written. They also make mention of lilies, by which word chabazzeleth is rendered in our authorized version. They are from the pen of Percival, an American writer of considerable power:—

"And flowery meadows soft and green,
In living emerald met the light;
And o'er their dewy turf was seen,
In countless gems the drops of night;
And gardens full of freshest flowers,
Unfurled the pictured vale of Spring;
And round the gay and perfumed bowers,
Sweet warbling birds were on the wing.

"And there the palm its pillar bears,
And spreads its umbelled crown of flowers,
And broad and pointed glossy leaves,
Whose shade the idle camp embowers.

"And there beside the babbling fount
The date its welcome shadow threw,
And many a child was seen to mount,
And pluck the fruit that on it grew;

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And with its broad and pendent boughs,
The thickly tufted sycamore,
The *image* of *profound* repose,
Waved silently along the shore;
And mangroves bent their limbs to taste
The wave, that calmly floated by,
And showed beneath, as purely glassed,
A softer image of the sky;
And groves of myrtle sweetly blew,
And hung their boughs with spikes of snow;
And beds of blooming cassia threw
A splendour like the morning glow;
And o'er the wilds that stretched away
To meet the sands now steeped with rain,
The lilies in their proud array,
With pictured brightness gemmed the plain;
And roses, damask, white and red,
Stood breathing perfume on the rocks,
And there the dry acacia spread
Its deep, unfading, yellow locks:—
It was a lovely resting-place."

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ANISE, OR DILL.

Pimpinella; *L.* Boucage ; *Fr.* Kleine Bibernel ; *Ger.* Kleine bevernel; *Dut.* Pimpinella sassifraga ; *It.* Pimpinella blanca; *Sp.* Pimpinella branca ; *Port.* Bedrenez ; *Russ.*

Anethum ; *L.* Anith ; *Fr.* Das dillkraut ; *Ger.* Dille ; *Dut.* Aneto ; *It.* Eneldo ; *Sp.* Endro ; *Port.*

ANISE is only once mentioned in the Holy Scriptures, and then only does it appear to be introduced on account of its insignificance. Our Lord (Matt. xxiii) pointed out to the people the ostentatious self-righteousness of the Pharisees, and warns the people not to follow their example, although he approves of their teaching, which was controlled by the law. He also rebukes the Pharisees for their inconsistency and wickedness in being scrupulously exact in small and trifling matters, while in weightier duties they were negligent and remiss. "Woe unto you," he says, "woe unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith : these ought ye to have done, and not to leave the other undone."

The Pharisees were indeed very scrupulous in the payment of tithes, even of such paltry herbs as those here particularised; the latter, cummin, being a disagreeably pungent plant, of so little value, that it was proverbially employed to express worthlessness. It is evident that these are named, as examples merely,

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being herbs of little value; for St. Luke speaks in the parallel passage of mint and rue, and all kinds of herbs. We would observe, that our Lord does not censure the Pharisees for paying tithes of these herbs; but for omitting the weightier matters of the law, after performing such minute observances.

In the time of Pliny, Anise appears to have been universally cultivated as a common pot-herb; for he says of it, "be it green or dry, it serveth as well for seasoning all viands as making all sauces, inasmuch as the kitchen cannot be without it."

The word, rendered Anise by our translators, is *anethon*, hy which name a medicinal plant was known both to Greek and Roman authors. The same word has for a long time been in common use as applied to a similar plant, which is commonly known as Dill. It has hence been inferred that, in the passage quoted from St. Matthew, *anethon* should have been translated "dill," instead of "anise."

Common Dill (*Anethum graveolens*) is an annual, and grows wild among corn in Portugal and Spain, as well as in Egypt and other countries. It has a close resemblance to fennel, although somewhat smaller, and emitting a less agreeable odour. The seeds are finely divided by capillary segments, are of an elliptic form, broad and flat, and surrounded with a membraneous disk. They have a warm and aromatic taste, which is owing to a pale yellow volatile oil contained in them, the oil itself having a hot taste and peculiar penetrating odour. Large quantities of the seeds are imported every year into this country from the south of France. They are used medicinally as carminatives,

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and, it is said, in the manufacture of a common British spirit. Attempts have been made to grow the plant in England, but no one has succeeded in obtaining a crop.

Anise (*Pimpinella anisum*), which is figured in our group, is cultivated in Malta and Spain, and the seeds are thence brought to England for use in medicine. The seeds are aromatic and carminative, and yield an oil both of distillation and expression, which is much used in flatulencies, as are the seeds in substance. The plant is occasionally sown in gardens for the leaves, which are used as a garnish, or for seasoning, as fennel.

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EBONY.

Diospyros; *L.* Le plaqueminier; *Fr.* Der pseudolotus; *Ger.* Basterd-lotus; *Dut.* Loto de Italia; *Port.*

"The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them,—ere he framed
The lofty vault, to gather and roll back
The sound of anthems,—in the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest, solemn thanks
And supplication."

BRYANT.

In the twenty-seventh chapter of the Book of the Prophet Ezekiel we have full particulars of the commerce of ancient Tyre; and in the fifteenth verse of that chapter, Ebony is mentioned as one of the articles imported into Palestine. "The men of Dedan were thy merchants; many isles were the merchandize of thine hand: they brought thee for a present horns of ivory and ebony." Dedan was the name of a harbour of Southern Arabia, on the Persian Gulf, where Arad now stands. The Hebrew name of the word is Hobnim, which in every European version is rendered Ebony. Bochart states that, in the Chaldee version, which is followed by R. Selomo and some other Jews, as well as in the Greek and Arabic versions, the word is translated *pavonis*, or *pea-fowl;* but Kimchius a Hebrew critic of note, says that *Hobnim* are interpreted

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to mean wood, which by the Arabians is called Ebony. Forskal speaks of *abnoos* as one of the kinds of wood, imported in his time from Media into Arabia. Dr. Royle observes: "Whether the Arabic name be a corruption of the Greek, or the Greek a modification, as is most likely, of some Eastern name, we require some other evidence, besides the occurrence of the word in Arabic works on Materia Medica, to determine; since in these, Greek words are sometimes employed as the principal terms for substances with which they are not well acquainted. *Bardust* is, however, given by some as the Arabic name; *abnoos* as the Persian. We find the latter applied to Ebony in North-west India, as did Forskäl in the Red Sea."

"Ivory and Ebony" are evidently Indian or African productions, which, like lign-aloes and sandal-wood, reached Syria through Arabia. The close resemblance of the Hebrew word *hobnim* to the Latin and Greek names of Ebony is manifest; and as Ebony was very highly esteemed by the ancients, on account of the fineness and hardness of its wood, and for its glossy black colour, we can have no doubt that it was an article of commerce among the Syrians. It is evidently named together with ivory, because they were both the product of the same country; and their use in inlaid work, for which they are especially adapted, by reason of their hardness and opposite colour, would clearly perpetuate their association as materials required for one purpose. Bochart tells us that Diodorus speaks of these articles together, in stating that a former king of Egypt required tribute from the Ethiopians in elephants' teeth, Ebony, and gold. Herodotus in

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his third book, says that the Ethiopians paid a similar tribute to the Persians, respecting which Pliny writes, "But Herodotus assigneth it rather to Ethiopia, and saith, that every three years the Ethiopians were wont to pay, by way of tribute, unto the kings of Persia, one hundred billets of the timber of that tree (Ebene), together with gold and yvorie;" and further, "From Syene (which confineth and boundeth the lands of our empire and dominion) as farre as to the island Meroë, for the space of nine hundred and ninety-six miles, there is little Ebene found: and that in all those parts between there be few other trees to be found but date-trees, which peradventure may be a cause that Ebene was counted a rich tribute, and deserved the third place after gold and ivorie."

Ebony is the heart-wood of a date-tree *(Diospyrus Ebenum)* which grows in much abundance on the east coast of the island of Ceylon. It was used in that island two centuries ago for furniture and idol images more than it is at present, better kinds of wood having been discovered. Dioscorides prefers Ethiopian Ebony to Indian, because the former is free from streaked veins, while the latter is often spotted and striped by red and white. Another author, Theophrastus, speaks of the best as coming from India, on account of its colour being natural to it, and not produced by its being allowed to lie long after being felled. Pliny says that the Ebony of India is rarely of a glossy black, and that the best kind is found in southern Ethiopia, but that even there it is not abundant, and that because of its rarity, and consequent value, bars of Ebony were sent as tribute to the kings of Persia,

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along with gold and ivory, as previously referred to. It is said that Ebony was first seen at Rome on the occasion of Pompey's triumph, after the conquest of Mithridates.

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LENTILS.

Ervum Lens; *L.* Adashim; *Heb.* Lentillon; *Fr.* Die linse; *Ger.* Lins; *Dut.* Lenticchia; *Ital.* Lenteja; *Sp.* Leetilha; *Port.* Tschetschewiza; *Russ.* Soczewika; *Pol.*

LENTIL is the name of a small annual plant which is cultivated extensively, on account of the grain which it bears in a legume. In France and Germany three kinds are in common cultivation: the small brown lentils, which are of the lightest flavour, and are esteemed the best for soups and haricots; the yellowish, which are somewhat larger, and of the next best quality; and the Provence lentils, which are nearly as large as peas, and are better fit to be grown as tares, than for the food of human beings. The straw of this kind grows most luxuriantly. The lentil requires a sandy soil, dry and warm. It is sown later than the pea, but in other respects the culture and harvesting are the same. It ripens sooner than the former leguminous plant. The produce of the lentil is about three-fourths of that of the tare. The quantity of its straw is about one-third of the straw of tares, the plants rarely becoming more than eighteen inches high. Lentil straw is said to be extremely delicate and nourishing, and is preferred by some for lambs and calves. On the continent of Europe the grain is sold at almost twice the price of peas. Einhoff procured from three thousand eight hundred parts of Lentils, twelve hundred and

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sixty parts of starch, and fourteen hundred and thirty-three parts of a matter analogous to animal matter. Lentils were used for food at a very early period in the world's history, as we are informed that "Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up and went his way." Gen. xxv. 34. There is no doubt that the same plant is meant as we now call Lentils, since it is there said to have made a red pottage; Jacob was preparing food when Esau came in from the field and was faint; and he "said to Jacob, 'Feed me, I pray thee, with that same red pottage.'" Jacob, ever alive to his own self-interest, at once perceived Esau's eagerness for the pottage, and knowing well the impetuous character of his brother, he proposed to purchase his birthright, "Sell me this day thy birthright." Esau was not less selfish than his brother Jacob. He cared little about an interest which seemed to him to be very remote, and which in his then state of mind he probably supposed would never benefit him, and thus despising his birthright, he says, "Behold I am at the point to die; and what profit shall this birthright do to me?" "and he sold his birthright unto Jacob." The inhabitants of Eastern nations called those things red which we speak of as a yellowish-brown, which must have been the colour of the pottage when made from Lentils. Egyptian Lentils are of a reddish tinge and very small. Pliny compared the colour of the red sand round the pyramids of Egypt to that of Lentils. Hence we have no hesitation in determining the modern Lentils to be the same as those mentioned in the sacred record, as the chief material in the paltry

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dish for which Esau bartered away his birthright. There is a tradition preserved by the Mahometans, that on the very spot where the profane transaction between Jacob and Esau took place, Arvieux found a large edifice, in the entrance to which there was a kitchen, where soup made of Lentils and other leguminous plants was daily prepared, and which the dervises distributed to travellers and the poor. The place alleged to have been thus marked was near the Cave of Hebron, the supposed hereditary burial-place of Abraham and his kindred, and where the Empress Helen caused a church to be erected. Wilkinson, in his "Ancient Egyptians," has given a pictorial representation, from the paintings on the tombs, of persons in the act of preparing Lentil pottage, and describes it thus:—"A man engaged in cooking Lentils for a soup or porridge; his companion brings a bundle of faggots for the fire, and the Lentils themselves are seen standing near him in wicker baskets."

When David fled, in consequence of Absalom's rebellion, to Mahanaim, we find Lentils named among the several kinds of grain which formed part of the provisions supplied to him by Shobi, Machir, and Barzillai the Gileadite, 2 Sam. xvii. 28. In 2 Sam. xxiii., we have an account of the mighty men whom David had, and among these (v. 11) is "Shammah, the son of Agee, the Hararite. And the Philistines were gathered together into a troop," (apparently for the purpose of foraging), "where was a piece of ground full of Lentils, and the people fled from the Philistines. But he (Shammah) stood in the midst of the ground, and defended it, and slew the Philistines; and the

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LORD wrought a great victory." Some have supposed this to have been Shammah's own field, and that he defended it single-handed; but there can be little doubt that, by his courage and bravery, he led the body of men under his command to keep their ground, fighting valiantly himself, and encouraging his men to follow his example.

From Ezek. iv. 9, we learn that Lentils were sometimes used as bread-corn, being mixed with other farinaceous food. Sonnini informs us, that when corn rises to an exceedingly high price in Egypt, the poorer classes of the people eat bread made of Lentils, with which a portion of barley-meal is mixed. It is said to be of a gold-yellow colour, somewhat heavy, but not unsavoury.

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THE DAMASK ROSE.

Rosa damascena; *Mill.* Le rosier damas; *Fr.*

THIS beautiful variety of the Rose was found blooming in the East, and was imported from the Levant in the year 1573. The East is indeed a land of Roses. They there grow in great profusion, and on account of their delicious perfume are much cultivated. One species is very much prized for its abundance of petals, which, being carefully gathered, are distilled with water, and hence the renowned attar of Roses is obtained. Of this precious extract we are told, that not more than an ounce can be procured from three hundred pounds weight of petals. We do not grow the Rose in England for the purpose of getting this valuable perfume, for it can be purchased at a much cheaper rate from Alexandria, Constantinople, and Tunis; than what it would cost us to produce it. In the neighbourhood of those three places Roses are grown very extensively for the purpose of distillation.

Among all our native flowers there is not one which we prefer to the Rose. We have a great number of species, well distinguished by botanists, but to the unskilled they are all full of charms, and all ranks are alike delighted with their beauty.

"Along the sunny bank or watery mead,
Ten thousand stalks their various blossoms spread:
Peaceful and lovely in their native soil,

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They neither know to spin, nor care to toil ;
Yet with confessed magnificence deride
Our vile attire and impotence of pride.
The cowslip smiles in brighter yellow dressed,
Than that which veils the nubile virgin's breast.
A fairer red stands blushing in the Rose,
Than that which in the bridegroom's vestment flows."

PRYOR.

The Rose has always been associated with beauty and youth, and our poets have variously used it to heighten the charms of their lays. Amongst the many very beautiful compositions in which the flower is prominently introduced, we may quote the following, which were addressed by James Montgomery to a friend, on the birth of his first child :—

"Two roses on one slender spray
In sweet communion grew,
Together hailed the morning ray,
And drank the evening dew ;
While sweetly wreathed in mossy green,
There sprang a little bud between.

Through clouds and sunshine, storms and showers,
They opened into bloom,
Mingling their foliage and their flowers,
Their beauty and perfume ;
While fostered on its rising stem,
The bud became a purple gem.

But soon their summer splendour passed,
They faded in the wind,
Yet were these roses, to the last,
The loveliest of their kind,
Whose crimson leaves, in falling round,
Adorned and sanctified the ground,

When thus were all their honours shorn,
The bud unfolding rose,
And blushed and brightened as the morn
From dawn to sunrise glows,
Till o'er each parent's drooping head
The daughter's crowning glory spread.

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My friends! in youth's romantic prime,
The golden age of man,
Like these twin roses spend your time,
Life's little lessening span;
Then be your breasts as free from cares,
Your hours as innocent as theirs.

And in the infant bud that blows
In your encircling arms,
Mark the dear promise of a rose,
The pledge of future charms,
That o'er your withering hours shall shine
Fair, and more fair, as you decline;

Till planted in that realm of rest,
Where roses never die,
Amidst the gardens of the blest,
Beneath a stormless sky,
You flower afresh, like Aaron's rod,
That blossomed at the sight of God."

The Rose being so common in our comparatively cold climate, and so generally cultivated in Eastern countries, we might have expected to have found it more frequently introduced in the Holy Scriptures. As we have already observed, the word rendered Rose in Solomon's Song, should probably be rather translated narcissus; yet we can scarcely do otherwise than think that the flower is more often named than we suppose, and that we have missed it through our imperfect knowledge of the language in which the books of the Old Testament were written. It has, however, been conjectured that the Rose is not very common in Palestine, and one writer has endeavoured to account for this, alleging the comparative dryness of the climate as the cause of its rarity.

A recent traveller in Syria, Monro, states that he

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" found in the valley of Baalbec, a creeping Rose of a bright yellow colour, in full bloom, about the end of May. About the same time, on advancing towards Rama and Joppa, from Jerusalem, the hills are found to be, to a considerable extent, covered with white and pink Roses. The gardens of Rama itself abound in Roses of a powerful fragrance."

The Damask Rose was, as we have said, found blooming in the East, and because it was very much cultivated in Damascus, and even supposed to be indigenous there, it was named Rosa damascena, or the Damascus Rose, now commonly abbreviated to the Damask Rose. We learn from Monro that this Rose, first made known to English florists nearly three hundred years ago, still flourishes in the gardens there, and that they are smaller in size, and less perfect in form, than those which are acclimatized with us. Rosenmuller quotes Mariti to the effect, that in the hamlet of St. John, in the desert which bears the Baptist's name, the Rose plants form little forests in the gardens. "The greatest part of the Roses reared there are brought to Jerusalem, where rose-water is prepared from them, of which the scent is so very exquisite, that in every part of Syria, and also in Cyprus, it is in request above all other rose-waters."

The Rose is mentioned twice only in the Canonical Books of the Old Testament, and three times in the Apocryphal Books. We have met with many attempts to prove that there is no plant named in Scripture such as we call the Rose, and some have suggested the oleander, and others the rhododendron, which is said to clothe the western bank of the Lake of Gennesaret, down to the

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water's edge,—a fact alluded to in the following beautiful lines:—

"What went ye out to see
O'er the rude sandy lea,
Where stately Jordan flows by many a palm,
Or where Gennesaret's wave
Delights the flowers to lave,
That o'er her western slope breathe airs of balm?

All through the summer night,
Those blossoms red and bright
Spread their soft breasts, unheeding, to the breeze,
Like hermits watching still
Around the sacred hill,
Where erst our Saviour watched upon His knees."

KEBLE.

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THE BOX-TREE.

Buxus; *L.* Le buis; *Fr.* Der buchs; *Ger.* Palm; *Dut.* Busso; *It.* El box; *Sp.* Schimsat; *Pers.* Samschit; *Russ.* Bukspan; *Pol.*

THE common Box-tree is a beautiful evergreen shrub, greatly admired for its ornamental character, and highly valued on account of its patient endurance of the trainer's hand. The square green branches of this diminutive tree are often downy. The leaves are oblong and egg-shaped, frequently notched at the apex, and are of a rather thick and somewhat leathery nature. Their colour on the upper surface is of a dark, smooth, shining green; this surface is channelled, and the sunken midrib is concave and pale beneath. Each has a short and often hairy footstalk. The flowers are crowded, and of a pale yellow. The petals are variable in number. It is common on dry chalky hills, especially in the south of England, where it flowers in April.

This tree is a native of many parts of Europe. As a wild shrub it has been rendered less common in England by the clearing of land for cultivation. In France, Switzerland, and the mountainous parts of Italy, it grows in great abundance. It is also a native of Asia, America, Persia, and China. It is of slow growth, and possesses a quality which renders it very desirable in

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pleasure-grounds, that is, it flourishes well under the drip of trees. The wood is very hard, and has a remarkably fine grain, which renders it peculiarly suitable for engraving upon, indeed, it is used exclusively for that purpose. It is also sought for by the turner and manufacturer of mathematical and other scientific instruments. The use of this wood for engraving has been of incalculable benefit to the human race, for from its peculiar nature, it is drawn upon with the same ease and freedom as one can draw upon cardboard or paper, and when the artist has finished his design, the engraver can remove with great facility the spaces between the artist's lines, and that being accomplished, the block can be placed with printing type, and printed in with it at the same time. The cost is small, the extra expense of printing type with wood engravings inlaid is very slightly increased, so that pictorial representations of objects described can be given with the description. The value of this teaching by the eye as well as by the ear is of the highest, and the introduction of this style of engraving has been the means of communicating knowledge which could not be imparted so readily and so effectually in any other way.

Among the various flowers and trees which render earth so beautiful and lovely, the Box is entitled to hold an exalted rank. Miss Barrett would, we think, have been inspired in an inferior degree, when she composed these graceful lines, "How beautiful is Earth!" had we been without such shrubs as the Box-tree and other admired evergreens:—

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"How beautiful is Earth! my starry thoughts
Look down on it from their unearthly sphere,
And sing symphonious—beautiful is Earth!
The lights and shadows of her myriad hills;
The branching greenness of her myriad woods;
Her sky-affecting rocks; her changing sea;
Her rushing, gleaming cataracts; her streams
That race below; the winged clouds on high;
Her pleasantness of vale and meadow!

Me seemeth through the leafy trees to ring
A chime of bells to falling waters tuned;
Whereat comes heathen Zephyrus, out of breath
With running up the hills, and shakes his hair
From off his gleesome forehead, bold and glad
With keeping blithe Dan Phœbus company;
And throws him on the grass, though half afraid,
First glancing round lest tempests should be nigh;
And lays close to the ground his ruddy lips,
And shapes their beauty into sound, and calls
On all the petalled flowers, that sit beneath
In hiding-places from the rain and snow,
To loosen the hard soil, and leave their cold
Sad idlesse, and betake them up to him.
They straightway hear his voice."

Poetry like this may well be inspired by looking upon all the beauties of nature; and how true this poetry is, we may be assured by the fact, that through all time they have been associated with prosperity and abundance. When the prophet Isaiah foretold to his brethren, the Jewish nation, future seasons of fertility, and future blessings which were to be bestowed upon them, he could find no language more emphatic, nor any objects better calculated to convey his meaning, that what we find in v. 18—20, of the forty-first chapter of his book. "I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the

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desert the fir-tree, and the pine, and the Box-tree together. That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it."

Mrs. Sigourney has written some agreeable lines upon the beauty of trees, which harmonize well with the spirit of the passage we have just quoted:—

"How beautiful you are, green trees! green trees!
How nobly beautiful! Fain would I rest
'Neath the broad shadow of your mantling arms,
And lose the world's unquiet imagery
In the soft mist of dreams. Your curtaining veil
Shuts out the revelry, and toil, that chafe
The city's denizens. Man wars with man,
And brethren forage on each other's hearts,
Throwing their life-blood in that crucible
Which brings forth gold.
Unceasingly we strive,
And gaze at gaudes, and cling to wind-swept reeds,
Then darkly sink, and die.
But here ye stand,—
Your moss-grown roots by hidden moisture fed,
And on your towering heads the dews that fall
From God's right hand. I love your sacred lore,
And to the silence you have learned of Him
Bow down my spirit. Not a whispering leaf
Uplifts itself, to mar the holy pause
Of meditation.
Doth not wisdom dwell
With silence and with nature? From the throng
Of fierce communings, or of feverish joys.
So the sweet mother of the Lord of life
Turned to the manger, and its lowly train,
And, 'mid their quiet ruminations, found
Refuge and room.
Methinks, an angel's wing
Floats o'er your arch of verdure,—glorious trees!
Luring the soul above. O, ere we part,—
For soon I leave your blessed company,

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And seek the dusty paths of life again,—
Give me some gift, some token of your love,—
One holy thought, in heavenly silence born,
That I may nurse it till we meet again."

The qualities which render Box-wood valuable for the turner and carver appear to have been fully known to the Israelites. It is hard, compact, smooth, and of great density. Hence we find it mentioned in Isaiah's predictions of the glorious light, holiness, and prosperity which should come to the Church, and of the immense concourse of converts, until all kings and nations should either flow unto her or perish; "the glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the Box together, to beautify the place of My sanctuary, and I will make the place of My feet glorious."

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VETCHES.

Vicia; *Tou.* La vesce; *Fr.* Die futterwicke; *Ger.* Tamme vitsen; *Dut.* Veccie; *Ital.* Alverjanas; *Sp.* Myschei goroch; *Russ.* Wyka; *Pol.*

THE common Vetch is an extremely variable plant, both in the size and shape of its leaves and flowers. These seem to depend upon the sort of soil in which, and the kind of situation where, they have grown.

The Vetch is an agricultural plant of great value, generally known by the name of tare, fetch, or Vetch, of which there are both winter and summer varieties. The former is sown for a winter crop in September or October, and the latter from February to June, to be cut as required. Vetches are not successful unless sown in a rich and somewhat damp soil. They are cut for consumption when in full flower. Agriculturists regard them as a profitable crop and as excellent food for milch cows and working cattle, particularly during the spring and summer months. Very rarely are Vetches allowed to remain until the legumes are ripe, except for the purpose of saving seed for sowing, or for feeding pigeons.

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Vetches appear to have been much cultivated by the Jews; for Isaiah, in speaking of the varied labours of the husbandmen, asks, "doth he not cast abroad the fetches?" And again, we have the manner of threshing them mentioned, xxviii. 27: "for the fitches are not threshed with a threshing instrument.....but the fitches are beaten out with a staff." The Vetch pea was much used by the middle and poorer classes of the Israelites as food for pigeons, which they were allowed to offer in redemption of their first-born son.

In the chapter above quoted, we observe that there are four methods of threshing mentioned, "by different instruments; the flail, the drag, the wain, and the treading of the cattle. The staff, or flail, was used for the *infirmiora semina*, says Hieron; the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron. It was drawn by horses or oxen, over the corn-sheaves spread on the floor, the driver sitting upon it. The wain was much like the former; but had wheels with iron teeth, or edges like a saw. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the Eastern countries they have no hay."

In times of famine, or when corn was comparatively scarce, fitches were sometimes mingled with bread corn. Thus the prophet Ezekiel, when directed to foretell the famine which was to prevail during the siege of Jerusalem (ch. iv. v. 9), and among the captives, does so by the food which he used, while thus he made a sign to them. His bread, which was his

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chief or only support, was ordered to be made of different sorts of grain and pulse mixed together, several of which were seldom used for bread, except in times of urgent scarcity. He was to prepare them three hundred and ninety days beforehand, all which time he was to lay on his left side. He was allowed no more than ten ounces a day of this coarse and unpleasant food, a quantity just capable of sustaining existence, and with this food he might not take much more than a pint and a half of water daily, and no other liquor with it. These signs were to show to what a wretched state the Jews were to be reduced, namely, to subsist on the smallest possible quantity of the coarsest food; and at the same time, to declare that they should suffer as much by thirst as famine. These were the directions which the prophet was commanded to follow: "Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty skekels a day: from time to time thou shalt eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it with dung, that cometh out of man, in their sight. And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them."

The conduct of the prophet would be well understood by the Israelites, who were aware of their ex-

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posure to the rapacious descents of the neighbouring people, who were always prepared to come down and carry off the rich fruits of the fields just as the cultivators were about to gather them in. From these attacks by the predatory hordes which dwelt upon the confines of Palestine, the inhabitants often suffered to such an extent, that not only they themselves were left without sufficient food, but their cattle also had an inadequate supply of fodder.

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CASSIA.

Laurus Cassia ; *W.*

In Exodus xxx. 24, we find Cassia named among the various ingredients of which the holy anointing oil was compounded. Again, in Psalm xlv. 8, it is mentioned with the perfumes there enumerated. "All thy garments smell of myrrh, and aloes, and Cassia, out of the ivory palaces, whereby they have made thee glad."

This fragrant substance is generally allowed to be indigenous to India, but is also regarded as a product of Arabia, whence probably traders conveyed it through Syria to Tyre for sale. Dioscorides states that there are many kinds of Cassia growing in Arabia. Theophrastus names the bark of an Arabian Cassia (which is very similar to cinnamon), in a list of articles used in the composition of perfumes. He probably alludes to the wild Cassia, which, we are assured, differs from the true cinnamon-tree. The bark of the wild Cassia is of a pale brown colour, and of a more bitter but less aromatic taste than cinnamon. It is more difficult

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to reduce to a fine powder, but it yields twice as much essential oil, besides an oily water; hence it was well suited for use in the preparation of the holy oil.

It appears to be doubtful whether the Cassia bark of commerce be merely an inferior kind of cinnamon, gathered in bad seasons, or from trees that are old or placed in unfavourable situations. It is thought that the Cassia from Ceylon is the lowest sort of cinnamon.

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LIGN ALOES.

Aquilaria Agallochum; *L.*

In the seventeenth verse of the seventh chapter of the Book of Proverbs, we read of a bed perfumed with "myrrh, *aloes*, and cinnamon." Again, in the eighth verse of the forty-fifth Psalm, the queen's garments are said to "smell of myrrh, and *aloes*, and cassia." Also at the fourteenth verse of the fourth chapter of Solomon's Song, *aloes* are again mentioned among the chief spices of an Eastern garden. The original word thus translated *aloes*, is *ahalim* or *ahaloth*, and denotes a very different tree to that which yields the nauseous drug known to us under that name. It is worthy of remark, however, that not only in our own version, but in many others, the word has been understood and rendered in like manner. It is true that Socotrine aloes, when quite fresh, and immediately on a piece being broken, do emit an agreeable odour, and also when a piece is burnt; but our common aloes, which are generally so offensive to the smell, can never have been used as a perfume. We are led therefore to look for some odoriferous wood as being most probably intended, and there cannot be much doubt that learned men have determined rightly in selecting the Lign Aloe as the tree thus designated *Ahalim*. This tree is said to grow in Cochin China, India, and Siam, and is

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called *Aghil*, a word which the Hebrews formed into *Ahel*, the Arabs into *Agalajun*, and the Greeks into *Agallochon;* the Portuguese formed from the word *Aghil*, *Aquila* (the eagle), whence the English name *Aquilaria*, and the German name, *Adlerholz*, that is, eaglewood.

A certain missionary, Loureiro, had a branch sent to him from Cochin China, which he describes as growing near the river Lairun, a habitat which seems confirmatory of what has just been said, since in Numbers xxiv. 6, we read of them growing by the water; "as gardens by the river's side, as the trees of Lign Aloes which the LORD hath planted, and as cedar-trees beside the waters." In this text, it may well be observed, the same Hebrew word *Ahalim* is used as in the other places herein mentioned.

Rosenmuller describes the stem of this tree as being of the thickness of a man's thigh. He says, that at the top there grows a bunch of thick and indented leaves, which are broad below, but become gradually narrower towards the point, and are about four feet in length. The blossoms are red, intermixed with yellow, and double like a pink. From this blossom comes the pod, a red and white fruit about the size of a pea. The whole tree presents an appearance that is uncommonly beautiful; and the wood is so odoriferous that it is used for perfume. The Indians regard this tree as sacred, and never cut it down without various religious ceremonies. The people of the East suppose it to have been one of the indigenous trees of Paradise, and hence the Dutch give it the name of the Paradise-tree. Regarding it as such, the name adds a singular beauty

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to the comparison of Balaam (Numb. xxiv. 5, 6), who thus describes the flourishing and happy condition of the Israelites: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river's side, as the trees of Lign Aloes *(Ahalim)*, which the LORD hath planted, and as cedar-trees beside the waters."

A forest of these trees is said to bear a resemblance to a numerous encampment; whence perhaps the above comparison would seem very appropriate. This resemblance also might suggest the reading *Ohalim* (tents) instead of *Ahalim*, and thus account for the rendering of the ancient Greek version σκηναι (tents).

We learn from Dioscorides that Agallochum was, in his day, the name of a spotted odoriferous wood, brought from India and Arabia; by which it seems we are not to understand any more than this, that from India it was conveyed to Arabian harbours, as an article of trade, and thence transported into Syria and Palestine.

In China and Japan, according to Kampfer, large sums of money are expended in the purchase of this wood for the purpose of perfuming their apartments at entertainments. With the Arabs, it is esteemed a mark of great respect paid to visitors, to sprinkle aromatic water on the beard, and then to perfume the apartment with aloe-wood, the smoke of which, adhering to the moistened hair, imparts to it its peculiar fragrance.

When the body of our LORD was taken down from the cross, Nicodemus brought myrrh and aloes, but not, as many commentators have imagined, for the

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purpose of embalming his body. They were to be used merely to impart a sweet fragrance to the linen in which it was wrapped up, as we find it stated (John xix. 40), "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." And among these spices was the costly wood of the Lign Aloe, which was limited in its use to the wealthy, and in request only at the funerals of the great. Thus "He made His grave with the rich in His death."

Costly perfumes and rare incense were ordered under a ceremonial dispensation; but they were only mean types of the incense of a loving heart, purified by the sanctifying influence of the Holy Spirit under the Gospel dispensation. The poorest Christian can now offer up, as well as the richest, the most acceptable incense, even praise and thanksgiving for mercy and redemption through a crucified Saviour.

"We come not with a costly store,
O Lord, like them of old,
The masters of a starry lore,
From Ophir's shore of gold:
No weepings of the incense-tree
Are with the gifts we bring,
No odorous myrrh of Araby
Blends with our offering.

But still our love would bring its best,
A spirit keenly tried
By fierce affliction's fiery test,
And seven times purified:
The fragrant graces of the mind,
The virtues that delight
To give their perfume out, will find
Acceptance in Thy sight."

REV. W. CROSSWELL.

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THE QUINCE.

Tappuach; *Heb.* Cydonia; *Tou.* Coignassier; *Fr.* Der quittenbaum; *Ger.* Kweeboom; *Dut.* Cotogno; *It.* Membrillero; *Sp.* Marmeleiro; *Port.* Haivah; *Pers.* Armud; *Russ.* Pigwa; *Pol.*

THE word Tappuach occurs first in the Holy Scriptures in Prov. xxv. 11, where it is rendered "apples." "A word fitly spoken is like apples of gold in pictures of silver." It also occurs four times in the Song of Solomon, and once in the book of the prophet Joel (i. 12), in all places being translated apple. Ancient versions refer to the same fruit, and the Arabic name *Tuffach* denotes the apple. Notwithstanding these, however, there appears to be a special reference in Scripture to the sweet-scented quince-apple, for in Solomon's Song, the breath of the beloved is compared to this fruit, which was valued by the ancients mainly on account of its fragrance. This fragrance has a restorative power, which explains the language of the bride, "Refresh me with quinces, for I am sick of love." Abulfadli says, that the smell of the Quince clears the brain, and renews and invigorates the animal spirits; it is also alleged that it even tends to lessen the power of deadly poisons.

In Solomon's Song (ii. 3) we read:—

> "As a Quince-tree among the trees of the wood,
> So is my beloved among the young men.
> Under his shadow do I long to sit,
> And his fruit is sweet to my palate."

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From this it is evident that the Quince of Palestine must be a very different fruit to that grown amongst us, which, though possessing a peculiar and agreeable flavour, is not sweet nor of itself pleasant to the palate. Tavernier writes that, in the district round Vodana, in the south of Arabia, there is a great abundance of Quinces, which have not the tartness of ours, but are eaten raw, as apples. We are also informed that the Eastern Quince differs as much from those produced in our gardens, as our choicest cultivated apples do from those which grow naturally wild.

Theocritus says, that the apples mentioned in Prov. xxv. 11, are Quinces, known frequently by the name of gold apple. It is spoken of in one of Virgil's Pastorals, in a passage which Dryden paraphrased as follows :—

"Ten ruddy wildings in the wood I found,
And stood on tiptoes reaching from the ground,
I sent Amyntas all my present store,
And will to-morrow send as many more."

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THE SLOE.

Choach; *Heb.* Prunus spinosa; *W.*

"And they clothed Him with purple, and platted a crown of thorns, and put it about His head.—ST. MARK xv. 17.

"Who sent ye from the trunk, and who hath placed
Upon that sacred Head, ye Thorns, the harsh
And cruel diadem? The guilty task
Was yours by fate alone; but mine, by sin.
These hands, these very hands of mine, composed
The impious wreath;—this heart hath been the soil
Whence they have sprung to life, and whence they drew
The sap that should such bitter fruit produce.
So with the growth of my great sins they grew,
Infect with poisonous venom:—now behold,
Themselves the ministers of wrath become!
But O! when thus, with barbarous fury, I
Had bound ye on my blest Redeemer's head,
Why did ye then not turn, and rend my heart?"

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THORNS are mentioned by Isaiah (xxxiv. 13), among other plants of a similar kind, as springing up in desert places, and by Hosea, in a similar manner. In Proverbs xxvi. 9, it is said that a wise saying in a fool's mouth is like thorns *(choach)* in the hand of a drunken man. And, in Solomon's Song, ii. 2, we read that his beloved is among the daughters of Jerusalem like a lily amongst thorns *(chochim)*. In 2 Kings xvi. 9, it is written that the thorn of Lebanon sent to the cedar of Lebanon, saying, "Give my daughter to thy son to wife," but a wild beast trod down the choach. Job, in

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protesting his own innocence (xxxi. 39, 40), says, that if ever he had oppressed the poor, thorns might grow in his field instead of wheat, and weed instead of barley.

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RUE.

Ruta; *Tou.* La rue; *Fr.* Die raute; *Ger.* Ruite; *Dut.* Ruta; *Ital.* Ruda; *Sp.* Schedab; *Arab.* Ruta; *Rus.* Rude; *Dan.* Vinruta; *Swed.*

RUE is a common and well-known garden plant. Its leaves are very bitter and emit a strong odour. They are used medicinally, and in former days were much more in request than now among the faculty. It is a native of the south of Europe, and does not appear to have been generally known in England three hundred years ago. It is mentioned only once in Holy Scripture. Our blessed Lord reproved the Pharisees for their hypocrisy and ostentatious display of their performance of external duties and regard of minor matters in religion. "Woe unto you, scribes and Pharisees! for ye tithe mint and Rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone," Luke xi. 42. Our Lord reproved them, not because they had paid tithe of such trifling matters, but because while they were so punctilious in these comparatively insignificant points of duty, they neglected those substantial concerns which were really essential in the character of the true servants of God.

In the Talmud we find this herb mentioned as a culinary plant, but when that work was compiled it

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seems to have been tithe free, as being a vegetable not usually cultivated in gardens. There was a general rule with respect to garden produce which was edible, by which they were all made subject to tithe. "Everything eatable, and which is taken care of, cultivated and nursed (in gardens or in ploughed fields), and which has its growth from the earth, is subject to tithe." We may, however, feel sure that there was in the time of our Saviour some species of Rue cultivated in gardens, and by that circumstance rendered liable to tithe.

The odour of Rue is so powerful that it is supposed to prevent infection. This fancied potency has led to the practice of strewing it abundantly in our criminal courts, in order to protect the members and officers assembled from being injured by any contagious or infectious malady which prisoners might bring from their damp and unwholesome cells.

In superstitious times Rue was regarded as the emblem of repentance and grace. Shakspere and others call it "herb of grace." Bishop Taylor, in his "Dissuasive from Popery," informs us that this plant was used by exorcists. "They (the exorcists) are to try the devil by holy water, incense, sulphur, Rue, which from thence, as we suppose, came to be called herb of grace."

The folly and impiety of such practices must be evident to all who possess the smallest amount of common sense, unless they are blinded altogether by their superstitious belief. There is only one way by which the mind can be relieved from the harassing perplexities of a conscience filled with remorse,

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and conjuring up every imaginary torture, and that way is made open to us by the sacrifice of the Lamb of God. Through Him the most heinous sins which man has committed may be forgiven; through Him pardon may be obtained by whomsoever will seek it in true repentance and faith. Thus alone can sin be pardoned; thus alone can sin be cured; and when you have cured sin you have cured sorrow. It is man's "iniquities which have separated between him and his God;" but happily for him "the LORD's hand is not shortened, that it cannot save;" wherefore we may rejoice, and pray.

"'Wake arm divine! awake,
Eye of the only Wise!
Now for thy glory's sake,
Saviour and God, arise,
And may Thine ear, that sealed seems,
In pity mark our mournful themes.'

Thus in her lonely hour
Thy Church is fain to cry,
As if Thy love and power
Were vanished from her sky;
Yet God is there, and at His side
He triumphs, Who for sinners died.

Ah! 'tis the world enthralls
The heaven-betrothed breast:
The traitor Sense recalls
The soaring soul from rest:
That bitter sigh was all for earth,
For glories gone, and vanished mirth.

Age would to youth return,
Farther from heaven would be,
To feel the wild fire burn,
On idolizing knee
Again to fall, and rob thy shrine
Of hearts, the right of love divine.

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Lord of this erring flock!
Thou whose soft showers distil
On ocean waste or rock,
Free as on Hermon hill,
Do Thou our craven spirits cheer,
And shame away the selfish tear.

'Twas silent all and dead*
Beside the barren sea,
Where Phillip's steps were led,
Led by a voice from Thee—
He rose and went, nor asked Thee why,
Nor stayed to heave one faithless sigh;

Upon his lonely way
The high-born traveller came,
Reading a mournful lay
Of 'One who bore our shame,†
Silent Himself, His name untold,
And yet His glories were of old.'

To muse what Heaven might mean,
His wondering brow he raised,
And met an eye serene
That on him watchful gazed;
No hermit ere so welcome crossed
A child's lone path in woodland lost.

Now wonder turns to love;
The scrolls of sacred lore
No darksome mazes prove;
The desert tires no more:
They bathe where holy waters flow,
Then on their way rejoicing go

Th y part to meet in Heaven;
But of the joy they share,
Absolving and forgiven,
The sweet remembrance bear.
Yes—mark him well, ye cold and proud,
Bewildered in a heartless crowd."

* See Acts viii. 26—40. † Isaiah liii. 6—8.

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Starting and turning pale
At Rumour's angry din,
No storm can now assail
The charm he wears within,
Rejoicing still, and doing good
And with the thought of God imbued.

No glare of high estate,
No gloom of woe or want,
The radiance can abate
Where Heaven delights to haunt;
Sin only hides the genial ray,
And, round the Cross, makes night of day.

Then weep it from thy heart,
So may'st thou duly learn
The intercessor's part,
Thy prayers and tears may earn
For fallen souls some healing breath,
Ere they have died th' apostate's death."

KEBLE.

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THE OLEANDER.

Nerium; *L.* Le laurose; *Fr.* Der oleander; *Ger.* Oleander; *Dut. Dan.* and *Swed.* Oleandro; *It.* Adelfa; *Sp.* Loendro; *Port.* Tiflae; *Arab.*

"Yes, they are still the same—the eternal sky
The circling hills that bound my native vale,
The old familiar trees, the southern gale
That steals from ocean's breast the rising sigh,
The winding stream, whose murmuring lullaby
Should woo my soul to peace, the joyful song
Of close secluded bird that all day long
Pours forth his tender bursts of minstrelsy.
But O, ye dear companions of my youth,
Where are ye fled? I call—but to my voice
Ye make no answer—melancholy truth,
That Nature should be changeless, but the joys
That follow life so soon should pass away,
While things so "fair and sweet" do bid them stay."

When man is in the possession of all that he can reasonably desire, he is too commonly disposed to think that his position is one which cannot be disturbed. The ungodly man especially appears to live as though no change in his outward circumstances could take place, or if he supposes that he may be subject to vicissitudes, he adopts all means to prevent the change, without regard to their lawfulness. Hence it is that not seldom the ungodly build up their houses, and lay field to field, and seem to flourish without any visible disarrangement of their plans. All that is external wears the appearance of cheerful prosperity. They seem to flourish like the green bay-tree, the ever-verdant foliage of which conceals from unobservant persons the con-

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stant shedding and renewal of their leaves, so that in truth they are unchanging to the eye of passers-by. We are, however, assured by Holy Writ that there is no such permanence in the lot of the wicked. The Psalmist declares it to be the result of his own personal experience, that the wicked do not continue in prosperity. He says, "I have seen the wicked in great power, spreading himself like a green bay-tree; yet he passed away," Ps. xxxvii. 35, 36.

How beautifully is the bay-tree made emblematic of prosperity. Of whatever genus or species the Psalmist might be mindful, it is equally beautiful, for their evergreen attire cheers the eye of mortals at every season of the year, and shows no very perceptible change. Still we may select, as the one well suited, perhaps best suited, to suggest the emblem, the rose-bay, because it is common in the glorious "land, flowing with milk and honey," in which the inspired writer penned the words. More than one hundred years ago this tree was observed growing most abundantly in one of the valleys of the land of Judah, by the borders of a running stream. Hasselquist, a traveller of pious and trustworthy reputation, saw thickets or groves of shrubs in great variety, among which the Oleander, with its bright red flowers, was especially prominent. The brilliancy of this shrub, thus clad in its own refulgent splendour, at once brought to his recollection the beautiful comparison of the Psalmist, and was an admirable illustration of the aptness of the description, that as the trees planted by the rivers of water so was the wicked man in his prosperity. When, however, we look forward through a few short years, we perceive

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the green-bay trees yet flourishing in all their beauty, but the wicked who were likened to them have passed away for ever.

Though it is thus with the wicked, it is not so with the righteous. "Mark the perfect man, and behold the upright; for the end of that man is peace." He dies, but his name lives. "The righteous shall be had in everlasting remembrance." Like the beautiful Oleander, which is perhaps the most ornamental of all the shrubs of the Holy Land, his character shall flourish for ever.

The Oleander is common in the Levant, by rivers and torrents. It is cultivated in England in the greenhouse, where it is a great favourite.

An eminent poet of modern days, whose writings are distinguished by sentiments of practical piety, has contributed a few verses showing the danger and fleeting character of prosperity.

"When mirth is full and free,
Some sudden gloom shall be;
When haughty power mounts high,
The Watcher's axe is nigh.
All growth has bound; when greatest found
It hastes to die.

When the rich town, that long
Has lain its huts among,
Rears its new buildings vast,
And vaunts, it shall not last.
Bright tints that shine are but a sign
Of summer past.

And when thine eye surveys,
With fond adoring gaze
And yearning heart, thy friend,
Love to its grave doth tend.
All gifts below, save truth, but grow
Towards an end."

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THE CROCUS.

Crocus; *L.* Le safran; *Fr.* Die safranpflanze; *Ger.* Saffran; *Dut.* Zafferano; *It.* Azafran; *Sp.* Açafrao; *Port.* Zatiphra; *Arab.* Schafran; *Russ.* Szafran; *Pol.*

THE beautiful flower of Saffron is only named in the Song of Solomon (iv. 14), where the bride is thus described—

"A garden locked up is my sister, spouse,
A spring strictly locked up, a fountain closely sealed.
Thy plants are shoots of Paradise;
Pomegranates, with delicious fruits;
The fragrant henna, with the nards,
The nard, and the Crocus,
And sweet-scented reed and cinnamon;
With every tree of incense;
The balsam and the aloe;
With every prime aromatic:
Thou fountain of gardens! thou source of living waters!
Thou source of streams—even of Lebanon streams."

TAYLOR'S *Trans.*

We may form some idea of the esteem in which the Crocus was held by its being mentioned among such choice plants. In our cold climate, a garden of fragrant flowers is associated with whatever is pleasant and agreeable. We are, however, incapable of rightly estimating the luxury of an Eastern garden filled with plants of this excellence, when the fountains are unsealed and the cooling streams allowed to play, refreshing the flowers and moistening the atmosphere,

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and so imprisoning, as it were, the fragrant and fugitive exhalations from the odoriferous shrubs and blossoms. A short quotation from Swinburn will perhaps help us to realize the delights of a spot like this. He describes in it the pleasures of a youthful party in a species of terrestrial paradise. "A large party of sprightly damsels and young men that were walking here, were much indebted to us for making the waterworks play, by means of a small bribe to the keeper. Nothing can be more delicious than these sprinklings in a hot day; all the flowers seemed to acquire new vigour; the odours exhaled from the orange, citron, and lemon-trees, grew more poignant, more balsamic, and the company ten times more alive than they were; it was a true April shower. We sauntered near two hours in the groves, till we were quite in ecstacy with sweets."

Such was the effect in a garden in Spain, and we may not doubt that the same effect would follow in a similar garden in Palestine, when the fountains poured forth their crystal streams. How enchanting the language of the wise king of Israel, to those whose associations enabled them to enter fully into the spirit of it.

The Crocus, or Saffron, is called in the original Carcom, and the Indian Saffron is designated by the Arabs by a similar word. The Greek translations have indicated this word by Κροκος, the name by which this plant was known to them. There are many kinds of Saffron, but that which is said to be genuine to distinguish it from others, grows wild in all Eastern countries as well as in Greece. In several places in South Europe it is cultivated. Its leaves are erect

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and linear, having revolute margins. It has a two-leaved spathe and a bulbous root.

The bee-keeper is advised by Virgil to spread the odour of Saffron flowers through his gardens to invite the bee-swarms. The flowers were very commonly used by the ancients in perfumes. Saloons and theatres, as Horace informs us, were strewed therewith—

> "Recte necne Crocum floresque perambulet Attæ
> Fabula si dubitem, clamant periisse pudorem
> Cuncti pœne patres, an quum reprehendere coner,
> Quæ gravi Æsopus, quæ doctus Roscius egit."

and also all other places which it was desired to fill with a pleasant fragrance. Besides this tinctures of various kinds were compounded scented with its odour, and it was also poured into small fountains, and thus the costly and cherished perfume was dispersed among the guests.

The Saffron bulb, when taken up, soon presents a dry and shrivelled appearance; so shrivelled indeed, that we could scarcely expect that it would again put forth its green leaves and violet-coloured flower. It is often thus with the Christian; his heart fails within him; he feels cold and deadened. He looks around, and he beholds nothing to cheer him. He looks within, and there seems no vitality in his soul. He looks upward and the clouds seem dark and gloomy, hiding from him, as it were, the face of his heavenly Father. No ray of light beams into his drooping heart for a season. Faith burns dimly, but if it die not, there arises at length light in darkness. The spirit of joy replaces the spirit of heaviness. The plant of peace and love is watered with the dew of heaven, and the fragrance of gratitude

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flows forth in rich abundance from his thankful heart. The saintly George Herbert, in his quaint way, has compared the heart to the root of a flower in its state of rest, in the following lines:

"How fresh, O Lord, how sweet and clean
Are Thy returns! ev'n as the flowers in spring;
To which, beside their own demean,
The late-past frosts, tributes of pleasure bring.
Grief melts away,
Like sun in May;
As if there were no such cold thing.

Who would have thought my shrivelled heart
Could have recovered greenness? It was gone
Quite under ground: as flowers depart
To see their mother-root, when they have blown;
Where they, together,
All the hard weather,
Dead to the world, keep house unknown.

These are Thy wonders, Lord of power!
Killing and quickening; bringing down to hell,
And up to Heaven, in an hour;
Making a chiming of a passing-bell.
We say amiss,
'This, or that, is'
Thy word is all; if we could spell.

Oh, that I once past changing were!
Fast in Thy paradise where no flower can wither!
Many a spring I shoot up fair,
Offering at Heaven, growing and growing thither;
Nor doth my flower
Want a spring-shower;
My sins and I joining together.

But, while I grow in a straight line,
Still upwards bent, as if Heaven were mine own,
Thy anger comes and I decline.
What frost to that? What pole is not the zone
Where all things burn,
When Thou dost turn,
And the least frown of Thine is shown?

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And now in age I bud again;
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing. O, my only Light,
It cannot be
That I am he,
On whom Thy tempests fell all night.

These are Thy wonders Lord of love!
To make us see we are but flowers that glide.
Which when we once can find and prove,
Thou hast a garden for us where to 'bide,
Who would be more
Swelling through store,
Forfeit their paradise by their pride."

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THE SCARLET OAK.

Quercus crucifera ; *W.*

THE tree, the name of which we have placed at the head of this article, is a native of Palestine, and upon its branches are found the little coccus or worm called Kermes. This insect yields the rich scarlet dye which was used by the Eastern nations before the discovery of the Tyrian purple, as the most valuable colour they possessed.

Rich colours have always possessed a charm for the human mind. The eye when tutored rejoices in the beautiful harmony which prevails in the commingling hues which Nature wears. The beauteous green which specially abounds is most agreeable, but we are pleased when that is varied by earth, or trees, or sky. The tints which adorn the morning or the evening sky ; the thousand hues which deck the forest in autumnal days possess a charm which we should be unwilling to lose, and the tints of spring are glorious in their season. One who has successfully courted the Muse is jealous of the praise bestowed on autumn, and thus insists on spring's claim to a share of its painted honours :—

" The poets vaunt autumnal hues too much ;
There is a season, a brief twenty days,
Intercalated between summer's rays
And the green flush of spring, whose tints are such,
As for their depth and rich variety
Autumnal colouring do outvie,
In shading delicate and grace of touch.

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The gilded oak, the willow's pale sea-green,
The sable pine with brilliant larches blending,
And the fair birch's glossy plumage lending,
To mediate the light and dark between;
The yellow beech, the manly sycamore,
And clouds of cherry blossoms floating o'er,
May well outdo sad autumn's broidered scene.

And all is joy or hope in earth and sky;
'Tis not like autumn's pensive power, that lies
In beautiful decay, which we so prize
Because it is a glory passing by;
But a sweet sense that flowers are under foot,
And that long evenings are taking root,
And summer days foreshadowed pleasant'y."

FABER.

Scarlet was a favourite colour among the Jews, as we learn from the frequent mention made of it in Scripture. Scarlet cloth was used in the manufacture of the curtains of the Tabernacle, the ephod, the girdle, and the breastplate. Some of the pomegranates attached to the priest's robes were made of scarlet. Scarlet is named among the various articles which the Israelites are desired to offer with a willing heart for the service of the Tabernacle. It was used also in making the veil for the Holy of Holies; and a scarlet cloth was directed to be used for the purpose of covering the shewbread when the camp was journeying in the wilderness. In the Levitical sprinklings, the priest was commanded to take cedar-wood, hyssop, and scarlet wool, which thus would form a species of brush, to contain "the blood of the bird that was killed over running water." Having dipped this in the blood, the priest sprinkled the blood upon the leper, who was then to be pronounced clean.

Before the discovery of cochineal, the *coccus* of the

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Cactus, a thorny plant indigenous to America, the coccus of this species of oak was the most brilliant red dye known. Now it is not so highly esteemed as cochineal, though still used in India and Persia. It is said to be as large as a pea, of a violet-black colour, and to be covered with a whitish powder. It adheres to plants, particularly different kinds of the oak, and so nearly resembles grains, that for many centuries it was not discovered to be of an insect nature. Beckman says that it was called *vermiculatus* during the middle ages, when its true nature became known, and hence it was also named *vermilion*.

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BEANS.

Vicia Faba; *W.*

" Long let us walk,
Where the breeze blows from yon extended field
Of blossomed beans. Arabia cannot boast
A fuller gale of joy, than, liberal, thence
Breathes through the sense and takes the ravished soul."
THOMSON.

THE Bean is a well-known leguminous plant, which is cultivated both in the field and in the garden. Beans are very nutritious, but in England are chiefly used in a dried state for feeding horses and to fatten pigs. It is indigenous in Egypt, whence it is supposed to have been brought into this country. There are many species or varieties of the bean, some of which are used by man for food, but, generally speaking, they are not eaten from choice. They are perhaps used less in cities and towns than in the country, where artificial wants are less numerous, and consequently content is more easily attained. It were well for all of us indeed if we could entirely sympathise with the language of Cowley, when he thus writes " Of Myself :"—

" This only grant me, that my means may lie
Too low for envy, for contempt too high ;
Some honour I would have,
Not from great deeds, but good alone ;
The unknown are better than ill known—
Rumour can ope the grave.
Acquaintance I would have, but when't depends,
Not on the number, but the choice of friends.

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Books should, not business, entertain the light,
And sleep, as undisturbed as death, the night.
My house a cottage more
Than palace; and should fitting be
For all my use, no luxury.
My garden painted o'er
With Nature's hand, not Art's; and pleasures yield
Horace might envy in his Sabine field.

Thus would I double my life's fading space;
For he, that runs it well, twice runs his race.
And in this true delight,
These unbought sports, this happy state,
I would not fear nor wish, my fate;
But boldly say each night,
To-morrow let my sun his beams display,
Or in clouds hide them; I have lived to-day."

Although beans are not used by us for our food to any great extent, they are commonly eaten, as well as lentils, by the Orientals. During the rebellion of Absalom we find them mentioned among the different kinds of grain which were brought to David by Barzillai, the Gileadite, and others. They were at Mahanaim, a place beyond the river Jordan, on the north of the Jabbok, which obtained its name from the circumstance of Jacob meeting the angels there on his return from Padan-aram. To this spot, where David had fled for safety, were "brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat," 2 Sam. xvii. 28.

They are again mentioned as one of the ingredients in the bread which Ezekiel was commanded to make before he prophesied. "Take thou also unto thee

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wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof." Ezek. iv. 9.

Maillet, in his "Description of Egypt," says that he found large fields sown with beans, the blossoms of which exhaled an aromatic fragrance. Pliny speaks of beans as being used in the manufacture of bread; and in North Africa, they are boiled and stewed with oil and garlic, and form the principal dish with people of every class.

There is something peculiarly agreeable in the fragrance which rises from a field of Beans when they are in full blossom. We have frequently been delighted with a sudden gush of delicious perfume as we have passed by some bean-field in our rural walks, hid from our view by lofty hedges of hawthorn, which separated the highway from the field. This perfume is most powerful towards evening, when the sun is sinking to rest, and we approach that sweet season of a summer's day, which has been very truly called "Nature's tranquil hour," and so admirably described by the muse of Moore:—

"How calm, how beautiful comes on
The stilly hour, when storms are gone;
When warring winds have died away,
And clouds, beneath the glancing ray,
Melt off, and leave the lands and sea
Sleeping in bright tranquillity.—
Fresh as if day again were born,
Again upon the lap of morn!
Where the light blossoms, rudely torn
And scattered at the whirlwind's will,
Hang floating in the pure air still,
Filling it all with precious balm,
In gratitude for this sweet calm;—

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And every drop the thunder-showers
Have left upon the grass and flowers
Sparkles, as 'twere that lightning-gem
Whose liquid flame is born of them !
  When, 'stead of one unchanging breeze,
There blow a thousand gentle airs,
And each a different perfume bears.—
  As if the loveliest plants and trees
Had vassal breezes of their own
To watch and wait on them alone,
And waft no other breath than theirs ;
When the blue waters rise and fall,
In sleepy sunshine mantling all ;
And even that swell the tempest leaves
Is like the full and silent heaves
Of lovers' hearts, when newly blest,—
Too newly to be quite at rest."

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ACACIA, OR EGYPTIAN THORN.

Acacia vera ; *W.*

"The young Arab haunted by the smell
Of her own mountain flowers, as by the spell,—
The sweet Elcuya, and that courteous tree
Which bows to all who seek its canopy,
Sees, called around her by these magic scents,
The well, the camels, and her father's tents."

MOORE.

SHITTIM-wood is very frequently mentioned in Scripture as being used in the construction of different parts of the Tabernacle. The Israelites were also directed to include it in the voluntary offerings for the use of the Tabernacle. The prophet Isaiah speaks of the tree which yielded it as one which was worthy of cultivation ; and the successful growth of which was a proof of prosperity. "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle," etc. Various conjectures have been made as to the tree actually designated by this name, and it has been observed that a peculiar wood, bearing a somewhat similar name, sheeshum or seesum, has for ages constituted an article of commerce from India to the Red Sea.

There is, however, every reason to believe that this wood was the timber of a tree indigenous to the East. Rosenmuller says, "the Hebrew name, which is properly *Shintah*, was formed from the Egyptian word *Shont*, which the Arabs pronounce *Sont*. It literally signifies 'thorns,' but denotes especially the Egyptian Acacia,

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the only tree in the Arabian desert from the wood of which boards could have been made. This tree commonly attains the height and strength of the willow; it sometimes is as large as a walnut-tree, and has wide-spreading branches. The stem is very straight, and is armed (as well as the boughs) with prickly thorns, which generally grow two or three together. The bark is of a greyish-black, the wood yellowish, the leaves small, and shaped like a lentil. It bears pods like those of the lupin, and of a blackish-brown colour; the interior is divided into compartments, in which the seeds are deposited. It is from this tree that gum arabic is obtained. The wood is not only very durable and not liable to injury from water, but is also extremely light; and hence it was admirably adapted for a moveable and portable structure like the Tabernacle."

The whole genus to which this tree belongs are very beautiful when in flower. Some of the species are cultivated extensively in greenhouses in this country, and when in full blossom are magnificent objects, and fill the places where they grow with a most delicious perfume. Whether we regard these lofty trees, with their light branches, slender leaves, and gorgeous array of golden, or white, or pink bloom, or whether we look at the minutest plant which earth bears upon her bosom, we are compelled to admire the unity and harmony of design which is so clearly demonstrated, and to express our adoration of that Great Being Who made the universe, and sustains it in its course. Keeping all things in their due order and succession, and providing all things for His rational and accountable

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creatures, that they may abundantly enjoy His boundless mercies, and be led to show forth His glory by a grateful devotion to His service.

"They say, who know of Nature's lyre the tones
That whispering airs in voices manifold
All through the live-long day and night are told
To wakeful ears, whether the wind through cones
Of fir-tree wantons, or 'mid branches old
Of oak-tree, or of ash, or as he plays
Umbrageous elms among, or poplar sprays.
They do not err, and yet not half unfold
The eternal depth of Nature's harmonies.
So from the thunder-clap that rends the skies
To the sleep-breathing where an infant lies,
Whate'er between of high or low around
Falls on the ear within the senses' bound
Bespeak *one* million-chorded thing of sound."

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